ESLEY'S CHAPEL
AND
ESLEY'S HOUSE

JOHN TELFORD, B.A.

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AND

WESLEY'S HOUSE

BY

JOHN TELFORD, B.A.

London

CHARLES H. KELLY

2 Castle St., City Rd., and 26 Paternoster Row, E.C.

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TO

THE REV. CHARLES H. KELLY

PRESIDENT OF THE

WESLEYAN METHODIST CONFERENCE

1889, 1905

BOOK STEWARD, 1889-1906

TREASURER OF THE

CITY ROAD CENTENARY FUND

AND OF THE

WESLEY HOUSE RESTORATION FUND

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Pages 85-111 are intended as a guide for Visitors to Wesley's Chapel; pages 112-126 for Visitors to Wesley's House.

The sketches and references in other parts of the Book can easily be found in the Index, and may be consulted before or during the visit.

WESLEY'S CHAPEL AND WESLEY'S HOUSE

CHAPTER I

THE FOUNDERY

WESLEY only built one chapel in London during more than half a century. He was laying the foundations for a world-wide Church; but his means were severely limited, and he had to avail himself of any shelter that he could most easily gain for his people. At Bristol, in 1739, he began to build a room in the Horse Fair for the use of two Societies in that city. He hoped its eleven trustees would provide the funds, but soon discovered his mistake; and before he was aware, he had incurred a liability of £150. He says: 'Money, it is true, I had not, nor any human prospect or probability of procuring it; but I knew "the earth is the Lord's, and the fullness thereof," and in

His name set out, nothing doubting.' This first Methodist chapel is still standing in Bristol. At Newcastle-on-Tyne, in 1742, Wesley ventured to begin 'The Orphan House,' which was estimated to cost £700, with only twenty-six shillings in hand.

These are early chapters in the history of chapel building. As a rule, Wesley had to be content with humble measures. City Road was not possible till nearly forty years after his evangelical conversion; but its history goes back to 1739, when London Methodism found its first home in a disused Foundery. In 1716 the damaged cannon taken from the French by Marlborough were being recast there, when a tremendous explosion tore off part of the roof, broke down the galleries, killed several of the workmen, and injured others. The casting of cannon was thus removed to the rabbit-warren at Woolwich. The old building lay unused for nearly a quarter of a century. It was on Windmill Hill, at the east side of what is now Tabernacle Street. At the north-east corner of Finsbury Square, just beyond Worship Street, are the doors of the Police Court, which mark the spot where once stood the entrance to the

Foundery. The site had a frontage of forty yards and a depth of about thirty-three. It was almost surrounded by fields. The Lord Mayor's dog-house, where the city hounds were kept, was at the north-west corner, and close by was a toll gate, the Dog Bar. Between the Foundery and the City lay Moorfields, then a favourite resort of Londoners, with walks and promenades. The Methodists used to come across the fields with their candle or oil lanterns on winter mornings.

Wesley began his services here on Sunday, November 11, 1739. He says: 'I preached at eight, to five or six thousand on the spirit of bondage and the spirit of adoption; and, at five in the evening, to seven or eight thousand, in the place which had been the King's Foundery for cannon.'

Methodism was now fixed in head quarters, where it was to grow to strength after the providential breach with Fetter Lane. The purchase-money was £115, but heavy repairs to the 'vast uncouth mass of ruins,' and various additions, raised the cost to £800. In the course of three years the subscription list reached £480. The Foundery seated about fifteen hundred. The women occupied the front

gallery and the seats under it ; the men sat at the sides and in the side galleries. The band-room in the rear, eighty feet long and twenty feet wide, was used for classes. It seated about three hundred persons. In the north end a school was held ; the other end was Wesley's 'Book-Room.' Methodism has seen wonderful developments since 1739, but the Methodist Publishing House has never moved more than a few yards from the spot which saw its first humble beginnings.

In May, 1743, Wesley secured another London chapel, which is still standing in West Street, Seven Dials. That gave him a centre from which Methodism could influence the West End. There also Wesley had a house, in which his sister, Mrs. Harper, lived for some time, and where the Epworth ghost is said to have made his appearance. Wesley's own home was at the Foundery. His first Conference met there on June 25, 1744, with ten members, six of whom were clergymen and four Methodist preachers. Sixteen other Conferences were held here. All the life of Methodism found its centre and home at the Foundery for half a century.

Wesley opened a dispensary here in

1746, to provide medicines for the poor. The cost of these for the first half-year was £40. He employed an apothecary and a surgeon in this work of charity. The Lending Society, started in 1747 with a capital of £50, assisted two hundred and fifty persons with small loans during its first year. In 1748 Wesley says: 'In what we commonly called the poor-house we have now nine widows, one blind woman, two poor children, and two upper servants, with a maid and a man. I might add, four or five preachers; for I myself, as well as the other preachers who are in town, diet with the poor, on the same food and at the same table; and we rejoice herein, as a comfortable earnest of our eating bread together in our Father's kingdom.'

In the Foundery school about sixty children were taught. A few paid for their training, but the greater part were taught and clothed gratuitously. Silas Told, who was afterwards master of this school, and did such blessed work among the prisoners at Newgate, went to hear Wesley at the Foundery one June morning in 1740. 'Exactly at five a whisper was conveyed through the congregation, "Here he comes! here he

comes!" I was filled with curiosity to see his person, which, when I beheld, I much despised. The enemy of souls suggested that he was some farmer's son, who, not able to support himself, was making a penny in this manner. He passed through the congregation into the pulpit, and having his robes on, I expected he would have begun with the Church service; but to my astonishment, he began with singing a hymn, with which I was almost enraptured; but his extemporary prayer was quite unpleasant, as I thought it savoured too much of the Dissenter. His text was, "I write unto you, little children, because your sins are forgiven you." The enemy now suggested that he was a Papist, as he dwelt so much on the forgiveness of sins. Although I had read this scripture many times before, yet I never understood that we were to know our sins forgiven on earth, supposing that it referred only to those to whom the Apostle was then writing, especially as I had never heard this doctrine preached in the Church. However, my prejudice quickly abated, and I plainly saw that I could never be saved without knowing my sins forgiven. Under this sermon God sealed the truth on my heart. At the close of which, how-

ever strange it may appear, a still, small voice entered my heart, with these words, "This is the truth!" and instantly I felt it in my soul. My friend, observing my attention, asked me how I liked Mr. Wesley. I replied, 'As long as I live I will never part from him.'

Wesley says he used to preach about half an hour at these early services. 'His constant doctrine was salvation by faith, preceded by faith, and followed by holiness.'[1]

That June service bore noble fruit. On December 20, 1778, Wesley writes: 'I buried what was mortal of honest Silas Told. For many years he attended the malefactors in Newgate without fee or reward; and I suppose no man for this hundred years has been so successful in that melancholy office. God had given him peculiar talents for it, and he had amazing successes therein. The greatest part of the condemned malefactors he attended, even to the scaffold, died in peace, and many of them in the triumph of faith.'

Susanna Wesley spent the last days of her noble life at the Foundery, and from her son's rooms there she passed to her

[1] *Thoughts upon Methodism*, 1787.

reward on July 23, 1742, at the age of seventy-three. On his return from the memorable services in Epworth churchyard, Wesley found her 'on the borders of eternity ; but she had no doubt or fear, nor any desire but to depart and to be with Christ.' In the morning, on awaking, she exclaimed, 'My dear Saviour, art Thou come to help me in my last extremity ?' John Wesley and his five sisters fulfilled her last request : 'Children, as soon as I am released, sing a psalm of praise to God.' Wesley buried her in Bunhill Fields on August 1, and preached to a vast company from Rev. xx. 12, 13. 'It was one of the most solemn assemblies I ever saw or expect to see on this side eternity.' He had her portrait engraved, and a copy given to all the members of the Band Society.

Charles Wesley held some glorious services at the Foundery. In October, 1740, he had it filled at five o'clock in the morning. Next month he gave the sacrament there to a thousand communicants. On February 8, 1750, he was reading his text, when the place was shaken so violently 'that we all expected it to fall on our heads. A great cry arose from the women and children. Changing the text I had chosen,

I immediately cried out, "Therefore we will not fear, though the earth be moved and the hills be carried into the midst of the sea; for the Lord of Hosts is with us, the God of Jacob is our refuge." He filled my heart with faith, and my mouth with words, shaking their souls as well as their bodies.' The poet was kept busy during the days of panic that followed. His Earthquake Hymns are an abiding memorial of that time of heart-searching. When John Wesley seemed to be dying of consumption in 1753 Charles went to see him at Lewisham. He came back to the Foundery, where he preached from 1 John v. 14, 15, 'confused and overwhelmed with trouble and sorrow.' After his sermon, he told the people frankly that he neither could nor would stand in his brother's place (if God took him to Himself); 'for he had neither a body, nor a mind, nor talents, nor grace for it.' That was a season of sore anxiety and mighty prayer; but on Whit Sunday, 1754, Wesley was able to take the evening service at the Foundery. 'I have not yet recovered my whole voice or strength; perhaps I never may; but let me use what I have.'

John Nelson, one of Wesley's most

heroic preachers, worked as a mason at the new houses in Finsbury Square. There a famous Essex giant wanted to provoke a fight, but Nelson seized him by the belt, shook him vigorously, and dropped him to the ground.

Toplady visited Thomas Olivers at the Foundery about 1772, and stayed three hours. The two men had been sharp antagonists; but though they discussed predestination freely, not one 'unkind or uncivil expression' was used. Olivers says: 'We then parted as good friends, at least, as we met; and I was told that afterwards he spoke well of me in several places; but in his next publication I was (said to be) almost all that is bad!'

Before he left the Foundery, Wesley drew up proposals for the *Arminian Magazine* in his study there on August 14, 1777. He had been urged for forty years to take this step. Now at length he complied, and began to collect material. 'If it once begin, I am inclined to think it will not end but with my life.' That magazine has lived to be one of the two oldest religious periodicals in the world.

The Foundery pulpit stands in the dining-hall at Richmond College. Three of its pewter collection-plates are preserved

in the museum at Wesley's House. In Wesley's Chapel are some of the forms on which the early Methodists sat, and a small book-stand. The bell was bought by Mr. William Marriott, for the Sunday school which he built at Friar's Mount, Shoreditch. It belonged to Mr. Davis, of Whitechapel, in 1881. The chandelier went to the Methodist chapel at Bowes, in Yorkshire.

The preacher's house at City Road was not finished for eleven months after the chapel, so that Wesley's home was still at the Foundery. On Sunday, August 8, 1779, before setting out for Wales, he preached at City Road in the evening, 'when I took a solemn leave of the affectionate congregation. This was the last night which I spent at the Foundery. What hath God wrought there in one-and-forty years!' The place remained in Wesley's hands for some time. We find it rented in 1785 to a Mr. Jones, at £4 10s. a year. The Rev. James Creighton slept there on November 10, 1785, 'whilst the rain was pouring through the roof, and burst down a part of the ceiling of the chamber.' He describes the place as 'this tottering fabric, with its mouldering walls.'

CHAPTER II

THE BUILDING OF WESLEY'S CHAPEL

THE Foundery was a ruin when Wesley bought it in 1739. In 1775 the building was dilapidated, and the lease was running out. Wesley told his brother in March of that year that he hoped to be in London on Friday, 'and to talk with the Committee about building a new Foundery.' Before March, 1776, he had petitioned the Corporation of London for a site. This was about two hundred yards from the Foundery, in the 'Royal Row,' which separated what Stow called 'this Fen or Moor Field' from the highroad leading North. A lease of fifty-nine years was secured, and on Friday, August 2, 1776, Wesley says, 'We made our first subscription towards building a new chapel; and at this and the two following meetings above a thousand pounds were cheerfully subscribed.' The London Methodists had generously helped their

INTERIOR OF WESLEY'S CHAPEL.

brethren all over the country in their chapel schemes. Now Wesley pleads their cause. His circular, a copy of which is preserved at the Book-Room, is dated October 18, 1776. It speaks of what London had done for the provinces, and describes the scheme, which, 'at a very moderate computation,' would cost upwards of six thousand pounds. Wesley adds: 'I must therefore beg the assistance of all our brethren. Now help the Parent Society, which has helped others for so many years so willingly and largely. Now help ME, who account this as a kindness done to myself; perhaps the last of this sort which I shall ask of you. Subscribe what you conveniently can, to be paid either now or at Christmas, or at Lady Day next.—I am, your affectionate brother, JOHN WESLEY.'

Ample space was secured for the chapel and graveyard. The ground was 118 feet wide in front, and 135 at the back; 314 feet deep on one side, and 251 on the other. The chapel stands forty yards back from the main road, and is about half a mile from the Bank of England. On Friday, November 29, 1776, Wesley writes: 'We considered the several plans which were offered for the new

chapel. Having agreed upon one, we desired a surveyor to draw out the particulars, with an estimate of the expense. We then ordered proposals to be drawn up for those who were willing to undertake any part of the building.' Mr. Samuel Tooth erected the chapel, the Morning Chapel, and the house in which Wesley and his preachers lived. He was a leader and local preacher, who had for one year been a Methodist preacher. Under the question, 'Who are admitted on Trial?' at the Bristol Conference of 1771, are the names Joseph Benson and Samuel Tooth. He was for many years steward of the City Road Circuit, and his daughter became executrix to Charles Wesley's daughter, Sarah. The lease stipulated that houses should be built in front of the chapel, to which access would be gained by an arched gateway. Happily the City authorities decided to continue the road northward, and asked Mr. Wesley and his trustees for some strip of land they needed. This was granted, and the Corporation withdrew the condition that houses should be erected in front of the chapel.

Whilst the great scheme was in progress, Wesley and his companion, Thomas Taylor, stood on either side of the path at

Keighley, in 1777, hat in hand, to collect money for the new chapel. Upwards of seven pounds was thus given. Wesley took another collection for City Road, at Otley, the same year. In April, 1777, he speaks of a journey which he made 'through some of our societies, to desire their assistance towards the expenses of the new chapel.'

A pleasant story of these days was related by Mr. Edward Corderoy, at the meeting held to secure the freehold, in 1860. 'My mother was very young when the foundation-stone was laid; but she has often told the tale how, as a little child, she saved the money which came into her possession, that she might have a brick in Wesley's new chapel. Mr. Wesley appealed to young and old, and himself became a collector. When he called at my grandmother's house, however, the little one, then only between five and six years of age, was rather too bashful to bring her store of ten shillings into the patriarch's presence, and so she paid it by a shilling a week to one of the leaders; but the brick in this new chapel was secured, and the remembrance of it afforded her pleasure to the last years of her life.'

On Monday, April 21, 1777, Wesley laid the foundation-stone of his chapel. 'The rain befriended us much, by keeping away thousands who had proposed to be there; but there were still such multitudes, that it was with great difficulty I got through them to lay the first stone. Upon this was a plate of brass, covered with another stone, on which was engraved "This was laid by Mr. John Wesley, on April 21, 1777." Probably this will be seen no more by any human eye; but will remain there till the earth and the works thereof are burned up.'

Wesley preached from the words, 'According to this time it shall be said, What hath God wrought!' Num. xxiii. 23. The wonderful train of providences which had brought about that stone-laying was passed in review, and an answer given to the question, 'What is Methodism?' We read Wesley's sketch to-day with even keener interest than it was heard in 1777, and our wonder and gratitude still break forth in the old exclamation: 'What hath God wrought!'

Wesley told Samuel Bardsley (*Works*, xii. 502), on February 14, 1777, that his stay in the north must be very short, 'because I can never be absent from the

building but about two or three weeks at a time.' He writes to Lady Maxwell, the following May, in the same strain (*Works*, xii. 350) : 'The new chapel which we are now building in London requires much of my attendance there, so that I cannot conveniently be absent more than two Sundays together.'

On May 20, 1777, he met 'the Committee for building, which indeed was my chief business at London. We consulted together on several articles, and were confidently persuaded that He who had incited us to begin would enable us to finish.' On August 15, after a prolonged tour, he met the Committee again. The building was now ready for the roof. 'Hitherto,' he says, 'has God helped us !'

The chapel was opened in 1778, but work was going on several years later. Wesley says, 'On Monday, (December 5, 1785), and so the whole week, I spent every hour I could spare, in the unpleasing but necessary work of going through the town, and begging for the poor men who had been employed in finishing the new chapel. It is true, I am not obliged to do this ; but if I do it not, nobody else will.'

The aspect of the chapel was much im-

proved about 1810 by the addition of iron railings on the City Road frontage. That improvement was due to Adam Clarke, who was then superintendent. The trustees were 'turbulent,' but he had great influence with them. He told Mr. Mortimer that more room was required for meeting classes, and the trustees built them. He asked for a room for Quarterly Meetings, and the vestry was enlarged. Then he ventured to say: 'Mr. Mortimer, the City Road Chapel is one of the finest in the kingdom; it is a credit to the builder, to the trust, and to the Connexion; but there is no uniformity between the premises and the entrance—between the chapel and the cask-staves, or some rough wood run up as paling in front!' 'What,' said he again, 'do you want iron palisades?' 'Anything you like, Mr. Mortimer; you are as capable of judging of the rules of propriety as I am. I leave it with you.' The trustees had no money, but they met, advanced what was necessary among themselves, and soon had the railings erected.

About 1814 Joseph Benson was living in the house near the Morning Chapel. His son, who was his amanuensis, used to watch from the study the alterations going on. A stone portico was added, the front

gallery raised almost to the ceiling, and new mahogany windows placed over the Communion table. The apse of the chapel is encased in stone, and it is thought that Wesley intended thus to encase the whole building, but he found the scheme tax his resources too severely to accomplish this.

CHAPTER III

THE WESLEYS AT CITY ROAD

THE Chapel was opened on Sunday, November 1, 1778. Wesley says: 'It is perfectly neat, but not fine; and contains far more people than the Foundery: I believe, together with the Morning Chapel, as many as the Tabernacle. Many were afraid that the multitudes, crowding from all parts, would have occasioned much disturbance. But they were happily disappointed: there was none at all: all was quietness, decency, and order. I preached on part of Solomon's Prayer at the Dedication of the Temple; and both in the morning and afternoon (when I preached on the hundred forty and four thousand standing with the Lamb on Mount Zion) God was eminently present in the midst of the congregation.' Tradition says that Thomas Olivers and Robert Hawes, an old college friend of Wesley's, held collecting-plates at the door. Hawes

was a printer in London, and in an old notebook Wesley says he 'printed my first sermon' for £1.

Wesley preached there frequently during the next few weeks. On Christmas Day the usual service was held at four in the morning; in the afternoon the chapel was crowded. Then came the watchnight and covenant services. On Friday, January 1, 1779, Wesley writes: 'At length we have a House capable of containing the whole Society. We met there this evening to renew our covenant with God; and we never meet on that solemn occasion without a peculiar blessing.' An engraving of the chapel, and the house in front of the Morning Chapel, was given as a frontispiece to the *Arminian Magazine* for 1781.

The New Chapel had two rows of seats in the gallery, with a level platform behind, where people used to stand during service. The gallery was square; but about 1800 an oval front was put in, with a clock in the centre. Men and women sat apart, as they had done at the Foundery. That arrangement did not work well; and Wesley says that, in December, 1787, 'the Committee proposed to me, (1) that families of men and women should sit together in both chapels; (2) that every

one who took a pew should have it as his own. Thus overthrowing, at one blow, the discipline which I have been establishing for fifty years!' That was on Friday. On the following Monday, the *Journal* notes: 'We had another meeting of the Committee; who, after a calm and loving consultation, judged it best (1) that the men and women should sit separate still; and (2) that none should claim any pew as his own, either in the New Chapel, or in West Street.' There were gates at the foot of the gallery-stairs and on the first landing, which were in charge of hatch keepers, who were paid one pound per quarter. When Wesley met the Building Committee on February 24, 1780, he found that the income nearly met the expenditure. 'If so, it will clear itself in a few years.'

On December 30, 1780, Wesley writes: 'Waking between one and two in the morning, I observed a bright light shine upon the chapel. I easily concluded there was a fire near; probably in the adjoining timber-yard. If so, I knew it would soon lay us in ashes. I first called all the family to prayer; then, going out, we found the fire about an hundred yards off, and had broke out while the wind was south. But

a sailor cried out, "Avast! Avast! the wind is turned in a moment!" So it did to the west, while we were at prayer, and so drove the flame from us. We then thankfully returned, and we rested well the residue of the night.'

The Covenant Service was held on the next day, though it was not the first day of the year, but the last. It was a Sunday, and the company was the largest Wesley ever remembered: 'perhaps two hundred more than we had last year. And we had the greatest blessing. Several received either a sense of the pardoning love of God, or power to love Him with all their heart.' The steward's book shows that the sacramental collections of 1784 reached an average of £3 10s. 5d.

Charles Wesley often occupied the pulpit. He had settled in Marylebone in 1771. The only objection to this arrangement was, that he was too far from the Foundery. In 1786, John Wesley wrote: 'Commonly, when I am in London, I am so taken up, that I cannot often spare time to go three miles backward and forward. That was the πρῶτον ψεῦδος; the getting you a house so far from me, as well as far from both the chapels.' Mrs. Charles Wesley attended the Sunday services at

West Street and the Foundery, but could not easily get to Moorfields in the week. Charles had his little grey horse, so that the distance was no great difficulty for him. He would have liked to preach at City Road twice every Sunday, but the trustees and people would not suffer such preachers as John Pawson, Thomas Rankin, Thomas Tennant, and Peter Jaco to be excluded from the chief pulpit of Methodism. The letter in which Charles Wesley urged his right is printed in the *Arminian Magazine* for 1789. The poet's claim for himself and the clerical helpers caused some discord. The collections and congregations suffered for a time. John Wesley refers to a considerable decrease in the Society, 'plainly owing to a senseless jealousy that had crept in between our preachers.' A deputation of the trustees waited on Charles Wesley, and he consented that the itinerants should sometimes occupy the pulpit.

Charles Wesley's best days as a preacher were over. At times he made long pauses, closing his eyes, and leaning with his elbows on the Bible. His whole body was in motion, and his hands worked restlessly about his breast. Occasionally he was so much exhausted that he would ask

the congregation to sing a hymn once or twice in the course of his sermon. At other times he spoke with fluency and force. He used short and pointed sentences, rich in Scripture phraseology and full of evangelical truth. His prayers were mighty.

An amusing incident of those days has been preserved. Dr. Coke had once read the prayers, and was sitting beneath the pulpit in gown and bands, whilst Charles Wesley preached with unusual vigour. Before the sermon was half over, he had swept the hymn-book off the cushion with the sleeve of his gown, so that it fell on poor Coke's head. Looking up, he saw that the Bible was about to follow. He stood up and received this formidable missile in his arms, instead of on his head. There above was the poet preacher, oblivious to the consternation and peril of his friend below.

At one sacramental service Charles Wesley paused and offered a very impressive prayer for John Fletcher. A fortnight later he found that Fletcher was giving the sacrament at Madeley at that very hour, and all present were deeply moved by the hallowed power which rested on them.

Samuel Bradburn, the Methodist Demosthenes, who was buried behind City Road Chapel, sat by Charles Wesley's bed on the last night but one of his honoured life. He says: 'He had no disorder but old age. He had very little pain. His mind was as calm as a summer evening. He frequently said, 'I am a mere sinner, saved by the grace of God my Saviour.' '

City Road was packed to its utmost capacity on Sunday, April 6, 1788, when Bradburn preached Charles Wesley's funeral sermon from the text, 'There is a prince and a great man fallen this day in Israel.' The chapels were draped in black; all the people were in mourning.

For three years more John Wesley was spared to City Road and to Methodism. He had wonderful congregations. 'It seems,' he writes, 'the people in general do not expect that I shall remain among them a great while after my brother; and that, therefore, they are willing to hear while they can.' He was reaping the reward of a long life of devotion. No man in England was so popular, or so beloved. He lacked nothing that should accompany old age. There was no relaxing of his

energies. He loved to give out in the family circle at City Road, the lines :

> O that without a lingering groan,
> I may the welcome word receive;
> My body with my charge lay down,
> And cease at once to work and live!

It was probably on October 10, 1790, that, after reading prayers, Wesley ascended the pulpit to preach. A rush of holy thought poured into his mind; and for ten minutes, the Rev. John Kirk says, he kept silence, with his eyes raised to heaven, and his clasped hands resting on the pulpit Bible. He seemed to be holding fellowship with his friends above. 'Then opening the hymn-book with his accustomed seriousness, he gave out with more than ordinary tenderness, accompanied by holy unction, his brother's hymn of exultation :

> Come, let us join our friends above.'

Wesley's last sermon at City Road was preached on Tuesday evening, February 22, 1791, from the words, 'We through the Spirit wait for the hope of righteousness by faith.' Three days later, after his visits to Leatherhead and Balham, he came back to City Road to die. That sacred story belongs to the last chapter of this book.

On Tuesday, March 8, 1791, the day before the funeral, Wesley's body was laid in City Road Chapel, near the entrance, where there was a wide open space. Ten thousand people came to gaze for the last time on that honoured face. Next morning, between five and six, he was buried in the graveyard behind the chapel. Some hundreds of friends were present. A biscuit was given to each in an envelope, on which was a portrait of Wesley in his canonicals, with a halo and a crown. Six poor men who bore the coffin to the grave received a pound each, as Wesley had directed. The Rev. John Richardson, one of Wesley's clerical assistants for nearly thirty years, read the service. At the words, 'our dear father here departed,' loud sobs broke from the company. At ten o'clock, Dr. Whitehead, Wesley's favourite physician, and sometime a Methodist itinerant, preached the funeral sermon from the same text as Samuel Bradburn had chosen for Charles Wesley's funeral sermon : 'Know ye not that there is a prince and a great man fallen this day in Israel ?' The front of the gallery and the pulpit were draped in black. Mrs. Gabriel, mother of Sir Thomas Gabriel and Mr. John W. Gabriel, who was present

as a girl, remembered that all wore mourning save one woman, who had a piece of blue ribbon in her bonnet. When she noticed that others were dressed in black, she pulled out the ribbon and threw it under her feet.

CHAPTER IV

SOME FAMOUS PREACHERS

THE history of City Road pulpit would fill a goodly volume. It has always been regarded as one of the sacred places of Methodism ; and from the days of Wesley her most gifted preachers have been familiar figures there. Edward Corderoy said, in 1860 : 'I know not whether Fletcher, who preached in the Foundery, ever preached here ; but Charles Wesley, Alexander Mather, and Thomas Coke did. William Thompson did ; Joseph Benson did, and congregations were moved to prayer under his ministry as they have rarely been moved under the ministry of any other man. Henry Moore preached here ; the able and erudite Adam Clarke preached here ; the accomplished and noble Richard Watson preached here ; the eloquent and persuasive Robert Newton, and the judicious and masterly Jabez Bunting preached here. There is not a pew in the whole place from which prayer

has not ascended to the throne of God and prevailed.'

Four clergymen were employed, who read prayers at City Road. John Richardson, who, as we have seen, read the service at Wesley's grave, was a Cambridge graduate. He was converted at a Methodist service in 1762, at Ewhurst, near Rye, where he was minister, and was employed the same year to help Mr. Wesley at the Foundery. He died a year after Mr. Wesley, and was buried in the same grave. His last words, 'God is always with me,' were almost an echo of Wesley's famous death-bed saying. James Creighton became one of Wesley's clerical helpers at City Road in 1783. In a printed sermon, he gives an unflattering account of the worshippers there in 1793. Notices for the pulpit were passed from one member of the congregation to another whilst service was in progress, or dropped from the gallery into the floor of the chapel. There was whispering or talking during the intervals of service, and the singing for two years past 'has often been little better than mere abomination.' Mr. Creighton died in 1819, and was buried in Hackney. Peard Dickenson, another of Wesley's clerical helpers, was for some time curate

to Vincent Perronet, at Shoreham, and married his grand-daughter, the child of William Briggs, one of Wesley's Book Stewards. He took up work at City Road in 1786, when Charles Wesley was becoming feeble.

Dr. Coke had a private room at the Book-Room, and Joseph Entwisle tells us he was lodged there on his arrival in London on July 19, 1796, and preached the next evening at seven in the New Chapel, from Matt. xii. 35. 'My own mind was in a good state, and I was enabled to get on tolerably; but there was such a number of men with black coats present, that I did not feel myself at home. However, that trial is over, and I shall have no more to preach in the New Chapel.' This was the Conference at which Alexander Kilham was expelled. Joseph Entwisle was superintendent at City Road in 1816–18.

Adam Clarke was stationed at City Road, 1795–7. Mrs. Pawson, his superintendent's wife, described him as 'an extraordinary preacher, and his learning confers great lustre on his talents; he makes it subservient to grace. His words flow spontaneously from the heart; his views enlarge as he proceeds, and he

brings to the mind a torrent of things new and old. He generally preaches from some part of the lesson for the day (in the evening), and in the Sabbath morning from the Gospel for the day. This method confers an abundant variety in his ministry.' One day, as Clarke returned to the vestry after service, a friend said, 'What an admirable sermon you have preached us this morning, sir!' 'Brother,' was the answer, 'Satan whispered that to me as I left the pulpit; but I told him that by the mischief alone which I had done in *his* kingdom, God would judge it. I am afraid of any other good sermons than those! It is solemn work to stand up between the living and the dead!' Once Dr. Clarke gave a series of arguments to prove the divinity of our Lord, in the midst of a sermon at City Road. 'I observed Dr. K——' (a celebrated Unitarian) 'steal into the back part of the chapel, and after a few minutes plant his stick firmly as if he intended to hear me out. So, by God's help, I determined to bear my testimony to the divinity of our Lord, trusting that He would touch his heart, and give him another opportunity of hearing and receiving the truth.'

In January, 1799, when Dr. Clarke came from the country to preach at City Road, he says: 'Almost all my old Mercuries were there; Mr. and Mrs. Bulmer, Mr. and Mrs. Sundius, Mr. and Mrs. Butterworth, Mr. Edwards, and, I think, most of the trustees.' He attended one day at the soup kitchen, and distributed the soup—a somewhat novel duty for a great scholar.

Joseph Benson was a great power at City Road for twenty years. He was superintendent in 1800–3. Then he became Editor, and held that office till his death. Jabez Bunting described him as 'a truly great man, and an able minister of the New Testament. He was a mighty preacher, and the applications at the close of his sermons were energetic and impressive, almost beyond example.' His popularity at City Road never waned. The chapel was nearly always crowded when he was in the pulpit. Benson lived in Hoxton, but when he began his Commentary in 1809 it was found desirable that he should be nearer his work, and the two-storeyed house in front of the Morning Chapel was enlarged, the two lower rooms of the new portion being used as class-rooms. He died here in

1821, and on Friday, March 2, Jabez Bunting preached his funeral sermon to an immense congregation. Clergy of all denominations and distinguished citizens met to show their esteem for one of the wisest and best men that Methodism has ever produced. His name is still associated with this part of the City Road premises.

In early life Dr. Leifchild was a member at City Road. He speaks of the curiosity felt there at the first appearance of Jabez Bunting in the pulpit in 1803. 'In person he was tall and slender; of a somewhat pale, but thoughtful and serious countenance; and dressed in the plain but neat attire of the Wesleyan ministers. He stood erect and firm in the pulpit, self-possessed and calm, but evidently impressed with the solemnity of what was before him. On announcing the hymn to be sung at the commencement of the service, and repeating it verse by verse, we were struck by the clear and commanding tones of his voice; and when he bowed his knees in prayer, such were the fervency of his strains, and the propriety, comprehensiveness, and scriptural character of his language, as to carry with him, to the throne of the Great Being whom he was addressing, the hearts and

the understanding of the whole assembly. The sermon that followed was of the same character; short in the exordium, natural and simple in the division, and terse in style, but powerful in argument and appeal. There was little of action, and less of pathos, but a flow of strong and manly sense that held the audience in breathless attention, till it came to a close.' The comments made on his first sermon at City Road were highly diverting to the young preacher. 'One says it was a good sermon, but too laboured, and that I study too much; another, that it was delivered with too much rapidity; a third, that there was too much use of scriptural phraseology; a fourth, that there was rather too much animation of voice and manner; a fifth, that I shall suit London very well, for that I don't rant and rave in the pulpit, but am calm and rational. This whimsical diversity of opinions I have heard from different persons, chiefly preachers, to-day.'

In 1818 Dr. Bunting was again appointed to City Road. His son says: 'Never did he ascend that pulpit, but the shadow of a great name at once awed and encouraged him, and put him to his utmost effort. It would then have been a sacrilege

to pollute that "throne of judgement" by carelessness or affectation.'

Another notable City Road preacher was Henry Moore, who had been ordained by Wesley, and was one of the group of four clergymen and eight preachers empowered by Wesley's will to preach at City Road and appoint preachers for King Street Chapel, Bath. Mr. T. P. Bunting says : 'His well-deserved reputation as a theologian ; the power of his profound, luminous, and sententious preaching ; the gravity and stateliness of his demeanour ; his quiet humour, kindling sometimes into sparkling wit ; his general force and weight of character ; and Wesley's recorded confidence in his integrity and wisdom—all placed him for many years in the foremost ranks of the Connexion.' He actually wanted to occupy Wesley's pulpit and house independent of the Conference, but his foibles were forgotten by those who knew his real goodness.

The tablet within the communion rails in memory of Wesley was placed there by the trustees about the close of 1800, and a facsimile of it appeared in the *Methodist Magazine* for December, 1800. This tablet was replaced in 1823 by that now

on the wall. Times had changed ; Methodist preachers had reached their proper status ; and the words, 'the patron and friend of the lay preachers,' were omitted. Jabez Bunting was the first of the preachers who read prayers at City Road. But that was not till 1820.

In 1803, he says, 'Mr. Creighton read prayers and I preached. I received the Lord's Supper afterwards.' Henry Moore and Joseph Entwisle were the first preachers who administered this sacrament in the New Chapel. This was on May 7, 1826. A clergyman, whose character was not above reproach, had been asked by Mr. Vasey, the clergyman in charge, to assist him. The Leaders' Meeting of December 27 desired that their own regularly-appointed preachers should in future conduct the sacramental service. The trustees consented, and another memorable step was taken.

CHAPTER V

NOTABLE WORSHIPPERS

MR. G. J. STEVENSON, to whose *History of City Road Chapel* this little volume owes a large debt, has gathered together a mass of information about the notable men and women who worked and worshipped here from the days of Wesley. Their lives are linked with his, and all seemed knit together as a devoted Christian family.

The Marriotts were a power at City Road for many years. Thomas Marriott, a baker in Norton Folgate, was one of the early members at the Foundery. His wife was among the first twelve members. In September, 1753, Mr. Marriott engaged Alexander Mather, a young Scotchman, as journeyman baker. Mather's strong remonstrance led his master to give up baking on Sunday. They went together to the five o'clock service at the Foundery. Mrs. Mather was much disturbed when she heard that her husband had been

among the Methodists. 'Now,' she said, 'our peace is broken for ever.' She went herself, however, on the Sunday. John Nelson preached an alarming discourse, which much displeased her. 'He has shown me the way to hell; and not the way to get out of it. But I thank God, He has shown me that Jesus Christ is the Way; and has brought me out of it too.' Next Sunday she heard Charles Wesley preach. His description of the work of God in the soul pleased and helped her, though she could not follow him when he spoke of the abiding witness of adoption. The two inquirers were invited to a class. Mather was much refreshed. His wife felt 'they had all agreed what to say, in order to catch us.' About this time Wesley returned from Bristol Hot-Wells, 'just recovered from consumption.' Mather wrote: 'It was the first time I ever saw or heard you. Under that sermon God set my heart at liberty, removing my sins from me, as far as the east is from the west, which the very change of my countenance testified, before my tongue could utter it.'

Mather went direct from the bake-house to preach his first sermon at the Foundery. When he took up the hymn-book he was

so faint that no one could hear what hymn was to be sung. 'This did not a little increase my agitation, which was so great, that I could not keep one of my joints from shaking. However, in a while I went on, and after prayer, opened the Bible on these words: "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."' In 1757 he became a Methodist preacher. He was afterwards superintendent at City Road, and twice President of the Conference. For many years he was known as Wesley's right-hand man, and after Wesley's death exerted great influence in the councils of Methodism.

Mrs. Marriott died in 1772, and her husband in 1775. Their son William was trained at the Foundery School, and then studied under the care of John Fletcher, who wished him to be a Methodist preacher. Instead of that he entered his father's business. He afterwards became a stockbroker. When his youngest son died, Charles Wesley wrote him a letter of loving sympathy. As steward at City Road, he and Mr. Ward, steward at West Street, collected £13 16s. 6d. for the funeral of the Poet of Methodism. Mr. Marriott himself gave three guineas.

He was one of the executors of John Wesley. His diary for March 2, 1791, says, 'This morning, a little before ten o'clock, it pleased God to take unto Himself that eminent servant of His, the Rev. John Wesley, who had been a burning and shining light for many years. He died in peace, in his eighty-eighth year. Oh! that those important truths which I have so often heard from his lips may be treasured up in my heart, and reduced to practice in my life, that I may be found amongst the number of those who shall be the crown of his rejoicing in that great and awful day!' Mr. Marriott was nominated as Sheriff of London in 1801, but was allowed to decline the honour. For years he gave away half his income. His 'poor's drawer' yielded more than £16,000 for charity in three years. He gave £1,300 to the Preachers' Friendly Society, and supported many poor people and ministers who never knew the name of their benefactor. For twenty years he maintained two schools for a hundred poor children. He paid for books, and helped to clothe the boys and girls. A Nonconformist minister, who was one of his almoners, relieved nine thousand cases of distress for him in twenty-seven years.

Adam Clarke preached his funeral sermon at City Road on July 23, 1815, from Cor. ii. 9. Mr. Marriott gave his friend ive pounds to buy pens and paper when ie started his Commentary, and the money vas sacredly devoted to that purpose.

His son William had considerable skill s an artist. Alexander Mather wrote a eautiful letter to him when he was a boy f fifteen, just entering on business life. t is dated Hull, September 4, 1803, and s a reply to a letter from his young friend, vhich had reached him in the midst of he Leeds Conference. He gives an impressive account of the sudden death of a ayman, on his way home from that Conerence, and does not forget to apply the esson: 'O sir, what but true religion, hat which flows from the soul's knowedge of its interest in Christ, can avail nder such circumstances? O my dear Villiam, secure this! The way to obtain his you have expressed in your letter—elieving in Christ Jesus. To Him I ommend you, and am joined by mine in ove to your dear parents and Master homas. — Your affectionate friend, A. Mather.'

Mr. Marriott gave much of his spare time o Sunday-school work. He was one of the

founders of the Sunday School Union, compiled its Scripture Reading Lessons, and published the first textbooks for every day in the year. In 1805, he and two friends started *The Youth's Magazine*, of which for ten years he was the principal editor. He became treasurer of the Strangers' Friend Society after his father's death. His health was broken by a severe attack of illness, and he retired to Sevenoaks, where he died in 1834.

His brother Thomas remembered as a boy of five seeing Wesley lie in his coffin. Mrs. Thomas Marriott was step-daughter of the Rev. Walter Griffith. Mr. Marriott often visited the house of Mr. Rance, the doctor with whom Samuel Warren was apprentice. One of Warren's earliest sketches described Mr. Marriott's daily visit from Hoxton Square to the City. Mr. Marriott was known as the Methodist Antiquary. He had a valuable collection of Methodist curios, which were shown at the City Road Centenary Meeting. He left £10,000 to the Wesleyan Missionary Society, and £10,000 to the Worn-out Preachers' Fund. His Methodist books and manuscripts he bequeathed to Dr. Osborn. In 1836 he secured the lease of Mrs. Bulmer's house at Windsor Terrace, City

Road, where he died in November, 1852.

Mary Kruse was one of the elect women of City Road. At the age of six she was greatly impressed by the earthquake of 1750, and after long distress of mind resolved to hear the Methodists. She knew that her friends might disown her if she went among them, but she ventured to West Street, where John Fletcher was preaching. She had never heard of him, but as she walked down the aisle, his appearance arrested her attention. 'A fervid flame of loving devotion seemed to rest on his lips as he read the prayers.' Mary Price resolved that this people should be her people. A little later, when Fletcher was preaching at West Street again, she went into the vestry to obtain permission to attend the sacrament. As Fletcher gave her a note, he said: 'Come, my dear young friend, come and receive the memorials of your dying Lord. If sin is your burden, behold the Crucified, partake of His broken body and shed blood, and sink into the bottomless ocean of His love.' Three months later she found rest under a sermon of Thomas Maxfield's. When eighteen she went to help Ann Shoreland (or Sharland), of Mayfair, in her business. Wesley says on February 20,

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1786, 'I paid my last visit to that saint of God, Ann Sharland, dying of a cancer in her breast, in continual pain, but triumphing over pain and death.' She was buried at City Road on March 2. In 1782 her assistant married Peter Kruse, a German, who worshipped at West Street. They took a house near City Road, where Wesley at once made her a leader. She was seized with paralysis whilst attending the Missionary Meeting at City Road in 1817, and died on November 6. Her last word was 'God is love.'

Robert Windsor was in office at the Foundery all through its history, and for twelve years at City Road. Wesley says in 1790, 'I preached the funeral sermon of that saint of God, Robert Windsor, many years a burning and a shining light. He was born a few months after me; was a prudent, serious, diligent man, full of mercy and good fruits, without partiality, and without hypocrisy. He seemed on the brink of death some months ago, but was suddenly raised up again, praised God without ceasing a few days, and then laid down and died.' His tablet in the graveyard is on the chancel wall.

Captain Cheesement, a retired sailor, was chosen by Wesley one of the first

trustees. On February 24, 1783, he says in his *Journal*, 'I buried the remains of Captain Cheesement, one who, some years since, from a plentiful fortune, was, by a train of losses, utterly ruined; but two or three friends enabling him to begin trade again, the tide turned. He prospered greatly, and riches flowed in on every side. A few years ago he married one equally agreeable in her person and temper. So what had he to do but to enjoy himself? Accordingly he left off business, took a large, handsome house, and furnished it in a most elegant manner. A little while after, showing his rooms to a friend, he said, 'All this will give small comfort in a dying hour.' A few days after he was taken with a fever. I saw him twice; he was sensible, but could not speak. In spite of all means he grew worse and worse, and in about twelve days died. So within a few days we lost two of our richest, and two of our holiest members.' Captain Cheesement's little daughter was born on the day he died, and lived two days. His flat stone, with a carved marble emblem on it, is near the vestry door. The inscription on the sailor's tomb says, 'He came to an anchor in a place of rivers and broad streams within the veil of the

Fair Havens, on the 20th day of February, 1783, in the fifty-second year of his voyage.' His widow married Mr. Wolff, the Danish Consul in England, one of Wesley's executors.

On December 1, 1789, after preaching at Mitcham, Wesley says, 'I then retired to the lovely family at Balham. I had leisure on that and the two following days to consider thoroughly the account of the Pelew Islands. It is ingenious; but I esteem it a dangerous book, which I cannot believe, if I believe the Bible; for the direct tendency of it is to show, that the Bible is quite needless; since if men may be as virtuous without revelation as with it, then it is quite superfluous; then the fable of Jesus Christ, and that of Mahomet, are equally valuable.' On February 16, 1790, he writes, 'I retired to Balham for a few days, in order to finish some sermons and put all my little things in order.' Miss Ritchie says that on the Thursday before he died he paid 'his last visit to that lovely place and family, Mr. Wolff's, at Balham, which I have often heard him speak of with pleasure and much affection. Here, Mr. Rogers says he was cheerful, and seemed nearly as well as usual, till Friday, about breakfast time, when he

seemed very heavy. About eleven o'clock Mrs. Wolff brought him home: I was struck with his manner of getting out of the coach and going into the house, but more so as he went upstairs, and when he sat down in the chair.' He wrote, at Mr. Wolff's house, his last letter, the famous trumpet call to William Wilberforce, urging him to continue his labour for the abolition of slavery. The house was in the High Road, Balham, and was pulled down in 1902, for the enlargement on the east side of Messrs. Holdron's premises. A view of it is given in *Proceedings of Wesley Historical Society*, vol. v.

Mr. Wolff was a close friend of James Love, another City Road Methodist, and often took him home to Balham in his carriage. Mr. Love was a silversmith. In 1783 he had John Bellingham as his apprentice, who gave him much anxiety. Bellingham shot Mr. Perceval in the Lobby of the House of Commons, in 1812.

John Horton, a London merchant and member of the City Council, was an intimate friend of Wesley's, and one of his executors. At his house in Islington Wesley dined on the day before he preached his last sermon at City Road. In 1800 he went to live at Bristol, where

he attended Portland Chapel. He told William Myles that he was always most comfortable when hearing the gospel preached in the 'old ship,' a description which he had often heard Charles Wesley apply to Methodism.

Another worshipper was Richard Field, of Red Cross Square, who was converted at the Foundery a few years before it was closed. He was one of the City Road chapel stewards. He married Miss Sarah Eastman, a member at City Road, and often entertained John Wesley. Many a sick preacher was nursed to strength under their hospitable roof. Mr. Field had much to do with the formation of the first Juvenile Missionary Society, and was its secretary for eight years. He and his wife are buried close to the chapel they loved and served so faithfully.

Miss Ritchie, who watched over Wesley in his last days with a daughter's devotion, and to whom we owe the historic account of his death-bed, married Mr. H. W. Mortimer on November 1, 1801, and took an active part in the Ladies' Working Society at City Road. Wesley met her at Otley in 1770, and in November, 1790, at his pressing invitation, she became an inmate of the chapel-house. Her friend,

Mrs. Rogers, was not strong enough to act as mistress of the large family there, and Miss Ritchie says, 'Believing it to be my providential path, I entered on my new engagement, and found sufficient business on my hands. The preacher who had usually read to Mr. Wesley being absent, he said to me, "Betsy, you must be eyes to the blind"; I therefore rose with pleasure about half-past five o'clock, and generally read to him from six till breakfast time. Sometimes he would converse freely, and say, "How good is the Lord to bring you to me when I want you most! I should wish you to be with me in my dying moments: I would have you close my eyes." When the fullness of my heart did not prevent reply, I have said, "This, my dear sir, I would willingly do; but you live such a flying life, I do not well see how it is to be accomplished." He would close the conversation by adding, "Our God does all things well: we will leave it in His hands." During the two months I passed under his roof, which proved to be the last he spent on earth, I derived much pleasure from his conversation. His spirit seemed all love; he breathed the air of paradise, adverting often to the state of separate spirits. "Can

we suppose," he would observe, "that this active mind, which animates and moves the dull matter with which it is clogged, will be less active when set free? Surely, no; it will be all activity. Who can tell?" I was greatly profited during this season. My hands were full; but I felt the light of the divine approbation shining on my path, which rendered easy many painful things I met with. Indeed, I felt it quite a duty to let Mr. Wesley want no attention I could possibly pay him: I loved him with a grateful and affectionate regard, as given by God to be my guide, my spiritual father, and my dearest friend; and was truly thankful to be assured that these attentions were made comforts to him.' In the February his strength manifestly declined. 'He could not bear to continue meeting the classes, but desired me to read to him; for, notwithstanding his bodily weakness, his great mind could not be unemployed.'

Wesley left Miss Ritchie his gold seal (which was afterwards stolen from her side in a crowd), his gold pin, and his silver fruit-knife. After his death she says a blessed sense of the glory on which he had entered 'left me incapable of adverting either to my own or to the Church's

loss.' Then the bereavement came home to her. 'As soon as Mrs. Rogers was able to resume her charge, I gladly accepted Mrs. Wolff's invitation to Balham, and felt a singular pleasure in being permitted to pay my first visit after the awful storm, where my dear father had paid his last. It was a favoured season: I felt much freedom with Mrs. Wolff, and was truly thankful to find her in such an excellent spirit. After spending a few days at Balham, I went to my kind friends at Camberwell. They nursed me with tender care; and we took sweet counsel together. Our mutual loss has endeared the children of our translated father more sensibly to each other.' Miss Ritchie attended the funeral of Mrs. Hall, Wesley's sister, on July 19, 1791, and saw her laid in his vault. Next day she set out for Madeley, where 'her spirits were refreshed and strengthened by the animating piety of Mrs. Fletcher.' Two years later, a friend in Bristol said, 'I see in her, in a great measure, the answer of that request:

> Let me in my life express
> All the heights of holiness;
> Sweetly in my spirit prove
> All the depths of humble love.

She has a rare talent; an equal capacity

for usefulness in spiritual and temporal things; a ready hand for all the concerns of life; while her spirit oftens enjoys intimate union with God, and free admittance into His presence, and worships there, in silent awe, reverence, and love.'

Jabez Bunting speaks of a leaders' meeting at Great Queen Street, in 1803, 'for spiritual conversation only. Several interesting subjects were well discussed; subjects of an experimental kind. The most judicious speakers were Mr. Middleton, Mr. Francis, Mr. Butterworth, and Mrs. Mortimer. The last-named individual, at my desire, concluded by prayer. She has admirable talents.'

Mrs. Mortimer died at 1, River Terrace, Islington, on April 9, 1835, and was buried at City Road. Her step-son, who was lecturer at Shoreditch Church, lived near Dr. Bunting, in Myddelton Square. On Sunday, April 26, 1835, he drove the doctor to City Road to preach Mrs. Mortimer's funeral sermon. This Mr. Mortimer was curate at Madeley when Joseph Entwisle visited Fletcher's church and vicarage. He told the visitor that twenty-one years before, during the Conference in London, he had been sent from his father's house to show him the way to

City Road. Mr. Entwisle talked to the boy about his soul, and he went home praying and weeping. 'May I learn from hence,' says Entwisle, 'to improve every interview with young people.' Mr. Mortimer himself delivered a funeral sermon for his step-mother at Shoreditch, and then returned to City Road for Dr. Bunting.

Mr. H. W. Mortimer was a native of Newcastle-under-Lyme. He was treasurer of City Road trust for more than twenty-three years, and refused to let any but an ordained clergyman read prayers there. He died in 1819. His business habits made Wesley say to some less prompt and punctual stewards: 'I must send you to Harvey Mortimer that you may get a leaf out of his book.'

Christopher Sundius, a member of an old Swedish family, served in the English navy. He heard Mr. Wesley preach at the Foundery in 1777, and in 1780 joined a class at City Road. In 1782 he married Ann Richardson, who 'had profited greatly by hearing Mr. Wesley and his blessed assistants preach in the old Foundery.' His second wife was Jane Vazeille Smith, grand-daughter of Mrs. John Wesley. Mr. Sundius was translator to the Admiralty, one of the founders of the Bible

Society and the London Missionary Society. In later life he suffered many losses and bereavements, but he told Mrs. Mortimer, 'As my temporal possessions and health declined, the Lord Jesus gave payment for them, in sweet, sometimes in mighty enjoyment, and in warm and unspeakable love to Himself.' He had nine children by each marriage. Dr. Bunting dined with him in 1803 at his country house between Kingsland and Stoke Newington. He says, 'Mr. Sundius is a very sensible, well-informed man, and one of the first merchants in the city. His wife was a Miss Smith, of Newcastle-upon-Tyne. They have some of the most engaging children I ever saw. One little boy, just beginning to talk, is a perfect beauty, and uncommonly interesting in his manners. If I were rich, and his parents poor, and willing to transfer him, I would adopt him.'

Mrs. Bulmer, the poetess, was the daughter of Mr. Collinson, of Lombard Street. When a girl of thirteen at school, she heard of the death of Charles Wesley, and sent some memorial lines to his brother. Her verses are given in the *Arminian Magazine* for 1788. Wesley was anxious that she should not be spoilt

by flattery. He wrote from 'City Road, January 18, 1790: My Dear Maiden,—Beware of pride! beware of flattery! Suffer none to commend you to your face! Remember, one good temper is of more value in the sight of God than a thousand good verses. All you want is, to have the mind that was in Christ, and to walk as Christ walked.' On February 11 he writes again: 'I would fain preserve you, my dear Agnes, from the dangers that surround you. It will be a miracle of miracles, if you are not destroyed by pride and vanity! And you will find it hard not to resist the trials you meet with from envy, contempt, or the ill-nature of some; and if this should be the case, see that you never be overcome of evil, but overcome evil with good. I particularly advise you to be more studious to oblige your parents than ever. Hereby you will give more pleasure than ever to, my dear Agnes, your real friend, J. WESLEY.' She was preserved from these dangers, and became one of the ornaments of London Methodism. In 1793, at the age of eighteen, she married Mr. Bulmer, a native of Rothwell, near Leeds, who is described as 'a pleasant, cheerful companion.' Dr. Clarke was their intimate

friend, and presented them with a Bible in 1796. On December 9, 1803, Jabez Bunting says, 'I sat an hour this morning at Mr. Bulmer's. Mrs. Bulmer is not only a very pious, but a very accomplished lady. I have met with few women that equal her in point of extensive information.' For twenty years Mrs. Bulmer's verses appeared in the *Arminian Magazine* and *Youth's Instructor*. Her hymn,

> Thou who hast in Zion laid
> The true foundation-stone,

was written for the stone-laying at Oxford Road Chapel, Manchester, on July 11, 1825, at the request of Mr. James Wood. To her we owe a beautiful *Life* of Mrs. Mortimer. She died at Ryde, in August, 1836. William M. Bunting preached her funeral sermon at City Road, and wrote her life.

Mr. Bulmer was steward at City Road, and first treasurer of the London Auxiliary Missionary Society. Adam Clarke gave an address at his funeral in July, 1822.

John Bruce came to London when City Road Chapel was being built. He was appointed a class-leader, and was the intimate friend of Dr. Coke, who made much use of his house near City Road Chapel. The preachers enjoyed his gracious hospi-

tality. He was a bookseller, and two rooms in his house were used as the office of the Missionary Society, till it found a home in Hatton Garden. In 1803 Dr. Bunting was Mr. Bruce's guest at Aldersgate Street. He says, 'This is a most agreeable family, and we had much pious, rational, and improving conversation.' In Mr. Bruce's last illness, his friend, Dr. Hawker, of Plymouth, who wrote,

Lord, dismiss us with Thy blessing,

called on him. When he left, he said, 'Farewell, dear friend, you are passing through the dark valley.' He replied, with surprising energy, 'How can it be dark when my Saviour lights the way?' Those were his last words. His second wife was a niece of Bishop Horsley and cousin to Daniel Wilson, Bishop of Calcutta.

David Bruce, who came to London about the time City Road was opened, was a Scotchman. He had strong prejudices against Wesley's teaching, but a friend persuaded him to attend one service at the chapel where 'erroneous and heretical doctrines were taught.' Peter Jaco preached from the words, 'We have found the Messiah,' and the Scotchman joined

the Society. His leader introduced him to Wesley in 1780 as a Presbyterian. Wesley rubbed his hands, saying, 'A Presbyterian ! ah, they are hard to get at, but sure to keep, when we do get at them.' His second wife was the daughter of Mrs. Dennis, one of the first members at the Foundery. Her girl became a member at the age of nine. Richard Watson said that Mrs. Mortimer and Mrs. Bruce were the two finest specimens of original Methodism that he knew. Mrs. Bruce was devoted to the young, and lost no opportunity of trying to lead them to the Saviour.

Dr. Whitehead, in whose medical skill John Wesley had unbounded confidence, was born in 1740, and became physician to Old Bethlem Hospital in South Moorfields. In January, 1785, Wesley tramped through melting snow for five days, and begged £200 to provide coals and bread for the poor. He says, 'I held it out pretty well till Saturday evening, when I was laid up with violent flux, which increased every hour, till at six in the morning Dr. Whitehead called upon me. His first draught made me quite easy ; and three or four more perfected the cure. If he lives some years, I expect he will be one of the most eminent physicians in

Europe.' Next year, in a similar attack, Dr. Whitehead's medicine gave him prompt relief. 'Of such an one, I would boldly say with the Son of Sirach, "Honour the physician, for God hath appointed him."' Dr. Whitehead attended Charles Wesley in his last illness, when the City Road stewards paid a guinea for his coach-hire. He had the honour of preaching John Wesley's funeral sermon at City Road.

A notable member of the City Road congregation was Dr. James Hamilton, a naval surgeon, who had seen some desperate fighting. On retiring from the navy he practised in Dunbar, Leeds, and London. Two of his sons were officers in Highland regiments. One died in Egypt of fever, the other followed Wellington through the Peninsula and was afterwards mortally wounded. Henry Moore says Dr. Hamilton's 'personal appearance, deportment, and manners, would have adorned any rank in human society.' When living in Leeds he attended once a week at the vestry of the Old Chapel, so that the poor might come to him for medical advice. Jabez Bunting says, soon after he came to City Road in 1803, 'I am more and more

charmed with the piety and fervency of Dr. Hamilton. His prayer to-night would, I think, have affected and softened even an infidel, at least for the time.' Mr. T. P. Bunting says, 'I have seen him in the pulpit, tall, but with an habitual stoop ; in a plaintive tone, and in unadulterated Scotch, pouring out his heart to God and man. The blessing of his life-long excellence rested manifestly upon his grandson, the late Rev. James Parsons, of York.' A story of his last days shows how he retained his pity for the outcast. His grandson was once sitting by his side in City Road, when the old doctor ordered him to go to the preacher, who was already in the pulpit, and ask him to 'pray for the man that is to be hanged to-morrow.' The boy ventured to say that the criminal had been hung yesterday, but the old doctor was peremptory, and the boy went on his errand, only to be told by the preacher that the man had gone to his account. Dr. Hamilton died in 1827. The sketch by Kay, of Edinburgh, which shows him walking through the streets of Edinburgh with Wesley and Joseph Cole, the Methodist preacher, still keeps the saintly doctor in happy remembrance.

The father of Dr. Leifchild, a St. Albans

Methodist, who came to live in London in 1814, was buried at City Road two years later. William Baynes, one of the leading theological booksellers, had a pew for a quarter of a century near the inner door of the Morning Chapel. He died at his house in Paternoster Row. He used to go over to the Continent to purchase books and MSS. Dr. Clarke helped him to value these on his return, and was allowed the privilege of making the first selection. James Everett accompanied Clarke on some of these occasions. Clarke says: 'Baynes knew a book or a curiosity at a glance, without being acquainted with its exact character, and I have rarely ever found him deceived in his estimate of what he judged to be intrinsically good; his tact serves him as well as laborious knowledge, and makes him what he is, the best old bookseller in London.' He once distributed prizes to the Sunday scholars at Globe Road; and, finding that all had done well, sent the superintendent a book for every child.

Mr. Teulon, hatter to George III., was a class-leader at City Road for twenty-four years. His uncle, to whom he was apprenticed, was hatter to George II. He wore a three-cornered hat and wig. His

wife was a Miss Meacham, whose father and mother were two of the first members at the Foundery. She dressed like a Quakeress, and had sixteen children, three of whom kept school at Highgate, where Wesley visited them and preached.

John Marsden, of whom Wesley said, 'If there be a Methodist in England, it is John Marsden, of London,' was born in 1721, at Chelmorton, in the Peak of Derbyshire, and was converted there under the preaching of John Bennett. He came to London in 1765, principally that he might be near to his friend Mr. Wesley. The preachers loved and trusted him so much that they allowed him to attend the Conferences in London in 1796 and 1800, and at Manchester in 1799. He told Dr. Townley, when he was dying, 'Hold up the Methodists all you can; never forsake them; never think slightingly of them; for they are the most devout people in the world.' His wife was born in the same village as her husband, and belonged to a family noted for piety and learning. She was the means of the conversion of John Bennett's grandson, Thomas Lomas; and when his son Robert was under such deep conviction of sin, as a boy of thirteen, that his life

was despaired of, she went to see him, and led him to Christ. He became a Methodist preacher, was Book Steward, and father of the Rev. John Lomas. Mr. Marsden's daughter, Mary, married Dr. Townley, one of the Missionary Secretaries. Father, mother, and daughter rest together at City Road.

We get some pleasant glimpses of the social friendships at City Road in Jabez Bunting's *Life*. A few weeks after he came to the circuit in 1803, he took tea at Mr. Hovatt's, in Bishopsgate Street. 'Several preachers were present, and our party was pleasant and profitable. I was reproved sharply for my taciturnity (a crime into which, I fear, I am not apt to fall), and required to contribute my share to the conversation, in terms which made me feel extremely awkward and foolish.' Mr. Hovatt was an undertaker, who lived almost opposite to Bishopsgate Church. He had married a daughter of Thomas Bradshaw, one of the preachers buried in Wesley's vault. She was a dignified and gracious lady, who loved to get the London preachers round her table. On October 12, 1803, she and her husband dined at Mr. Rankin's, with Mr. Storey and Mr. Whitfield. Jabez Bunting was

there. 'As I had been closely employed from half-past four till half-past one, my mind was fagged, and disposed to be melancholy; but Mrs. Hovatt's lively conversation entertained me in spite of myself. I have not laughed so much since I came to London. However, I think it was not unseasonable or injurious. Mr. Taylor sang for us some delightful Scotch tunes; and after prayer we parted as merry as Christians wish to be.' Samuel Bradburn was a welcome visitor in this home.

Another hospitable family, the Merediths, were connected with the Foundery as early as 1742. They were leather merchants in Bishopsgate Street, and occupied a cross pew at City Road under the south gallery. Dr. Clarke always paid them a visit when he came to London. Jabez Bunting dined with them in October, 1803. 'Mr. and Mrs. and two Misses Rutherford, with Mr. and Mrs. Taylor, were of the party, which was more pleasant than I expected. Miss Meredith and Miss Rutherford are musically inclined, and entertained Mr. Taylor by playing and singing. He desired them to sing a favourite Scotch air in the words of one of our hymns. They wished to retain the

words of a love song, to which the music originally belonged, and asked him whether he saw any harm in those words. His answer, I think, deserves recording, as the maxim it contains will apply to a thousand similar instances : " My children, you do well to inquire in the first place, Is there any harm in it ? But, if this first question be answered in the negative, still there is a second inquiry to be made, which must be answered in the affirmative, before your use of that song can be justified : Is there any good in it ? " '

The Gabriels were a noted family at City Road for more than a century. Sir Thomas Gabriel, Lord Mayor of London, married the only child of Mr. Charles Pearson, solicitor to the Corporation of London, whose father worshipped at City Road, and was buried there in 1827. John Wild Gabriel was one of the City Road trustees, and a devoted treasurer of the Radnor Street Schools.

CHAPTER VI

LATER HISTORY

No chapel has held so important a place in the history of Methodism as City Road. It is impossible even to mention the historic services and meetings held under this roof since 1778. Twenty Conferences assembled here between 1779, when the preachers first met in the New Chapel, and 1899.

City Road took great interest in the Sunday-school movement, and in 1798 sermons were preached on behalf of the London Schools by Dr. Coke and Dr. Whitehead. There were then two schools, with forty teachers and four hundred scholars. On May 25, 1801, Joseph Benson preached the sermons. 'It is said that there were between three and four thousand children present, and many hundreds of young people, and also many others, as teachers, parents, guardians, and others. The chapel and the morning chapel

were exceedingly crowded, and indeed many could not possibly get in. I suppose there never were anything like so many human beings in the chapel before; it was a most lovely and affecting sight. They heard, in general, with great attention, and sang most sweetly. I preached from 1 Chron. xxviii. 9: 'And thou, Solomon, my son,' &c. I bless the Lord I was much assisted in preaching, and was enabled to speak in a manner that was intelligible, and I trust much good will arise from the opportunity.'

H.R.H. the Duke of Kent, father of Queen Victoria, attended City Road on November 29, 1815, when his chaplain, the Rev. W. B. Collyer, D.D., preached on behalf of the Lancastrian Schools in Cowper Street and the British and Foreign Bible Society. In the vestry Mr. Mortimer presented the Duke with a handsomely-bound copy of Wesley's Hymns. There was a military escort, and the leader of the music in City Road sang the National Anthem as a solo, the congregation joining in the chorus.

On January 18, 1816, the Rev. James Buckley preached a thanksgiving sermon on the establishment of peace, and £14 13s. was collected for the Waterloo Fund.

Dr. Chalmers was at City Road in October, 1822. He says: Mr. Bunting 'did all the devotional part of the service, and I preached to an immense assemblage.' The list of Missionary preachers here includes the honoured names of Dr. Guthrie and John Angell James.

The earliest home of the Missionary Society was at City Road. Dr. Coke had a private room there in 1796. In his absence from England in 1803–4 the Book Steward had charge of the accounts. They became hopelessly involved; and Jabez Bunting, then just received into full connexion, was set to reduce them to some degree of order. The Conference of 1804 appointed a committee of finance and management, consisting of the preachers stationed in London. When news reached England of the death of Dr. Coke, the first Methodist missionary meeting held in London was arranged at City Road on Thursday evening, December 1, 1814. Dr. Clarke took the chair at six o'clock, and spoke on the obligations of Britons to make the gospel salvation known to every region of the earth. Similar public meetings held all over the country soon doubled the income of the Society. Two of the City Road preachers acted as Missionary

Secretaries, and City Road vestry was their office. Here the first *Missionary Notices* were prepared in 1816.

The first Juvenile Missionary Society in London was established in May, 1816. Its rules were framed at a meeting in City Road vestry. The first committee, held at the new Mission House, Hatton Garden, was on December 18, 1817. The first annual meeting of the Missionary Society was held at City Road on Monday morning, April 4, 1818, at eleven. Thomas Thompson, Esq., M.P., took the chair. The meeting lasted six hours, and was adjourned to a following evening. Jabez Bunting pleaded for India, where Methodism had two missionaries, one in Bombay and one in Madras. Richard Watson wrote: 'Our meetings in London were never so good; we had large attendance, good speaking, good sermons; and, what some think as good as all the rest, a capital collection. This year, at our public services and meetings, it amounted to more than £800, with a profusion of ear-rings, finger-rings, silver and gold trinkets thrown into the boxes besides.' On December 29 seven missionaries were solemnly set apart for the foreign field in City Road, when Richard Watson delivered an address.

The annual meeting of the Society was held at City Road until Exeter Hall was built. Two thousand people were somehow packed into the chapel, and as much as £1,500 was collected. Exeter Hall was first really filled at the Methodist Missionary meeting in May, 1831.

The candidates for the ministry used to meet here for examination. Dr. Rigg gives an account of his own experience in his *Reminiscences*, and of the way in which Mr. Arthur handed round the luncheon buns to the young men. Dr. Bunting rejoiced in 1857 when he found that the number of candidates was sixty-eight, and said that it was ten years since there had been so large a number.

The first meeting of Methodist preachers and their families in the Morning Chapel at City Road was held about 1820, and was largely due to Mrs. Bradburn and her daughters. It proved such a pleasant gathering that it became an institution. When John Mason was appointed Book Steward in 1827 he and his family took the management, and for forty years spared no pains to make this breakfast meeting a red-letter day for the preachers' families.

The Centenary Meeting at City Road on December 7, 1838, lasted from ten in the

morning till six at night, with an interval of half an hour at two o'clock. Thomas Jackson, the President, was in the chair, and £12,000 was promised for the Centenary Fund.

The inaugural meeting of the Thanksgiving Fund, over which Dr. Rigg presided, in 1878, and at which more than £33,000 was raised, stands out as one of the great days of Wesley's Chapel. Dr. Punshon wrote: 'All opposition overcome, all prejudice melted down, all hearts one.' The Twentieth Century Fund started here on its memorable course.

Among the notable memorial services at City Road, a foremost place must be given to that which Dr. Jobson conducted on February 6, 1866, for his friends the Rev. Daniel J. and Mrs. Draper, who were lost in the steamship *London*, on January 11, during a terrible storm in the Bay of Biscay. The sermon, entitled 'The Shipwrecked Minister and his drowning charge,' had a large sale. Before he went to Canada, Dr. Punshon delivered his lecture, on Wesley and his times, here in 1868. Sir Charles Reed presided. In June, 1873, Dr. Punshon preached on behalf of Westminster Chapel. £2,000 was raised by that service.

The first anniversary of the Metropolita
Chapel Building Fund, on November 1
1864, was presided over by Sir Willia
M'Arthur. Sir Francis Lycett's bust
here, in the place of honour to which hi
enlightened and fruitful generosity entitle
him.

The Home Missionary Society has fo
many years held its delightful and im
pressive anniversary gatherings in the
chapel. When the Centenary Hall was
pulled down, in 1901, the Home Mis
sionary Society took the preacher's house
on the north side of City Road Chapel a
its head quarters.

The lease of City Road expired in 1864.
After the Conference of 1860, the trustee
met to consider what steps should b
taken to purchase the freehold. Th
Ecclesiastical Commissioners agreed t
accept £9,000 for their rights, and th
Corporation of the City of London mad
generous terms. £13,000 was require
to meet these offers and put the propert
in repair. The trustees themselves promise
a thousand guineas. £3,200 had been le
in 1806 by Mr. David Stuart to pay th
rent of the chapel and premises. This wa
available for the purchase of the freehold
Mr. Stuart had been a merchant at St. Vin

ent, and showed much kindness to Dr. oke and the first band of missionaries to ie West Indies. When he came to London i 1797 he settled near City Road Chapel, here he and his wife are buried.

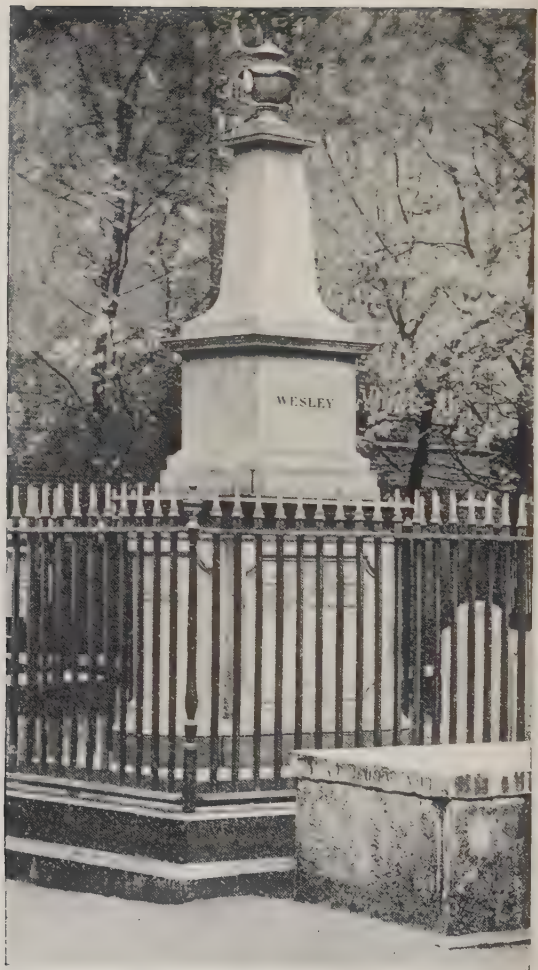
On October 18, 1860, the Rev. John omas presided at a meeting at City oad in connexion with the scheme. homas Jackson sketched the history of ie Foundery and the New Chapel. He aimed that they had been 'converting rnaces,' places in very near alliance to foundery. £2,300 was subscribed that vening. Before the Conference of 1864, 10,000 had been raised; £3,000 was ft as a debt. The chapel was re-pewed, id was re-opened by the President of e Conference, the Rev. W. L. Thornton, .A., on September 14, 1864.

In 1879 when the Morning Chapel was irnt down, Wesley's Chapel was seriously maged. The ceiling was then remoulded om casts prepared in 1778. At the ntenary of Wesley's death the whole ilding was transformed. In 1777 the e was very marshy, and timber was ed for the foundations. When the eat drainage system of London drew f the water the wood rotted, and for me years before the centenary the

chapel had been standing on a sort of dry black powder. The building sank four inches out of the perpendicular. This was found out in time, and in 1891 the foundations were carried down to the virgin soil in concrete. This is likely to be as sound a century hence as it is to-day.

A memorable series of services were held, and the sermons and addresses by the most notable men of Methodism and by distinguished representatives of all the evangelical churches were published in a volume of unique interest and value.[2] From 1890 to 1896 great efforts were made, and more than twenty thousand pounds were raised towards the cost of the renovation. The feat of raising further money required to clear the debts was one of the greatest achievements of the Rev. T. E. Westerdale, who carried out the scheme with astonishing resource and success.

[2] *Wesley: The Man, His Teaching, and His Work.*



WESLEY'S GRAVE.

CHAPTER VII

THE CHAPEL AND GRAVEYARD

The Centenary Statue of Wesley in front of the chapel was unveiled by the President of the Conference on March 2, 1891, the hundredth anniversary of his death. Like the Wesley tablet in Westminster Abbey, it is the work of Mr. Adams-Acton. It cost £1,000, and was the gift of the children of Methodism. Dean Farrar, then Canon and Archdeacon of Westminster, made a noble speech in Wesley's Chapel after the unveiling. The statue stands on a base of polished Aberdeen granite, and represents Wesley with his little 'Field' Bible in his hand. Underneath his feet is the historic motto on which he took his stand: 'The world is my parish.'

Susanna Wesley is buried across the way in Bunhill Fields, where John Bunyan,[1] Daniel Defoe, Isaac Watts,

[1] The Memorial to Bunyan was unveiled by Mr. Spurgeon, who afterwards gave an address in City Road Chapel.

Joseph Hart the hymn-writer, and other famous men rest. The obelisk of Sicilian marble in memory of Mrs. Wesley was erected by the efforts of the Rev. M. C. Osborn, and was unveiled on December 19, 1870. It is fourteen feet high. It had been intended to erect it over her grave, but it was found best to place it in front of City Road Chapel. Close by, at the side of Wesley's house, is the famous 'preachers' grave.' The names of those buried here are given on two large slabs set against the wall of the house.

Thomas Stanley was the first laid to rest here. He died suddenly in Paddington New Road on October 9, 1832, as he was returning from a visit to Charles Wesley, the organist. He had gone to borrow the portrait of the Rev. Charles Wesley for the Book-Room, and had it under his arm when he was seen to slide down on the road. He had suffered from heart disease, and died in a moment. Abraham Eccles Farrar, another Hinde Street superintendent, and father of Canon Adam Farrar, of Durham, was buried here in 1849. Within a month of Mr. Stanley's death, John James, the Missionary Secretary, and father of Dr. John H. James, was laid in the same grave. Edmund

Grindrod was buried there in 1842, not long after his famous *Compendium of the Laws and Regulations of Wesleyan Methodism* was finished. He was President in 1837, and preached the Centenary Sermon at City Road in 1839. Richard Treffry, President in 1833, and House Governor of Hoxton, 1838–1841; Robert Pickering; Alfred Bourne; Joshua Marsden; Joseph Brookhouse; John Smith, who died at Earle Street, Westminster (father of Mrs. W. Lisle Williams); and William Fowler, who died suddenly at Old Vauxhall Railway Station, were all laid to rest in the same grave. Joseph Fowler, father of Sir Henry Fowler, died on March 18, 1851, and lies in a grave adjoining. He is believed to be the only Methodist preacher who has died in Wesley's house since 1791.

On December 7, 1879, a fire broke out underneath the Morning Chapel, which destroyed that building, part of the adjacent gallery in the large Chapel, and several pews. The ceiling was seriously damaged by fire and water. The pulpit was just caught by the flames, but happily that venerable relic was saved. The building was restored in time for the Conference of 1880. The old vestry was thrown into

the Morning Chapel, and new vestries erected in the graveyard. Two doors and six windows open between the two chapels.

As you enter the porch you step into a spacious vestibule ten feet wide, which runs across the building, and is separated from it by a handsome glass screen. The floor is laid in mosaic work. A small copy of the Wesley statue stands in the vestibule, and on the outer side are the wooden pillars which supported the gallery of the chapel for more than a century. These were painted to imitate Carrara marble, and are said to have been the masts of English battleships. They were replaced in 1891 by seven marble pillars, the gift of our Churches across the sea. The Methodist Episcopal Church, the Methodist Episcopal Church South, the Canadian, Australian, South African, West Indian, and Irish Churches are thus represented.

The walls of the chapel and the front of the gallery, with doves ringed round by serpents, remain as in Wesley's day, save that the oval front was put to the end gallery in 1800. The Greek pattern on the upper part of the gallery front is modern. The solid oak seats were placed in the chapel at the Centenary in 1891,

when annexes were built for the staircases, so that additional room was secured in the main building. It now seats 656 on the ground floor and 720 in the gallery. 1600 can be squeezed in on special occasions. The roof was raised four feet, and the ceiling of Wesley's time, with gold rays surrounding the heads of winged cherubs, reproduced in facsimile. New windows and doors were provided, and some enrichments placed round the apse. The organ was also erected. On March 2, 1906, the electric organ by Messrs. Norman and Beard was opened, at an additional cost of £1,000. It consists of Great, Swell, Choir, and Pedal Organs, with twenty-eight stops and seven couplers. Its compass is five octaves, and the action is electro-pneumatic throughout. The electric light was installed in 1898. The three stained glass windows in the chancel and that on the left of it were the gift of the Primitive Methodist, the United Free Methodist, the Wesleyan Reform Union, and the Methodist New Connexion Churches. That of the Methodist New Connexion is on the left of the chancel, and was given by Alderman Hepworth, J.P., of Leeds. It was unveiled on November 10,

1898, at the time when Wesley's house was opened as a museum. The window on the right of the chancel was presented by the Methodist Episcopal Church as a memorial of Bishop Simpson, who was almost as much loved and honoured in England as in America. The next window at the side is in memory of William Wilmer Pocock, architect of Mr. Spurgeon's Tabernacle, and of his father and grandfather. William Arthur's name is attached to the adjoining window, which represents the sower scattering his seed. That erected as a tribute of admiration by friends at home and abroad to Hugh Price Hughes bears the text, 'I chose you, and appointed you, that ye should bear fruit, and that your fruit should remain.'

Wesley's chair from Bristol, given by the Rev. Nehemiah Curnock, stands within the communion rail, on the right. That on the left was made to match it at the Children's Home. The chancel arch, the communion rail, and the polished mahogany pulpit have kept their place since the chapel was opened. The pulpit was presented by Mr. Andrews, of Hertford. In 1864 it was reduced from fifteen to ten feet in height. In

early days the minister who read prayers used to pass beneath it to his place at the reading-desk. Dean Stanley once visited the chapel, and read aloud some verses from the pulpit. He said he would give £100 to preach from it. The stone font from Madeley, and Fletcher's study chair, stand near the choir stalls.

Inside the communion rail, on the wall to the left, is Wesley's tablet, with those of John Fletcher and Joseph Benson beneath; on the right side, Charles Wesley's tablet is on the top, those to the memory of Dr. Coke and Dr. Clarke are below it. Outside the rails, the pillar on the left is in memory of Jabez Bunting; that on the right commemorates Richard Watson.

Wesley's tablet was erected about 1823, in place of that of 1800, with the original inscription by Dr. Whitehead somewhat altered. A globe is on it, 'emblematic of the extension of Methodism all over the world.' This rests on a Bible and Prayer-Book, and volumes are shown, marked 'Sermons' and 'Minutes.' A shepherd's crook, a winged trumpet, and a cloud from which light is breaking forth are other emblems on this tablet. Wesley's death-bed furnishes the first line: 'The best of all is, God is with us.'

Fletcher's tablet, erected by the trustees in 1822, describes him as 'a man eminent for genius, eloquence, and theological learning. Still more distinguished for sanctity of manners and the virtues of primitive Christianity.' It bears the ark, and a scroll inscribed with the phrase 'meekness of wisdom.' Volumes, with the title 'Checks,' represent his great struggle against Antinomianism; another is marked 'Portrait of St. Paul.' Joseph Benson's memorial is below that of Fletcher. This and the tablets of Dr. Clarke and Richard Watson were erected by order of the Conference of 1833.

Charles Wesley's tablet is headed by his famous saying, 'God buries His workmen, but carries on His work.' A scroll, with the words, 'In psalms, hymns, and spiritual songs,' and volumes marked 'Hymn-Book' and 'Sacred Poems' show that this is a memorial to the Sweet Singer of Methodism.

'As a Christian poet he stood unrivalled;
And his hymns will convey instruction and consolation
to the faithful in Christ Jesus,
As long as the English language shall be understood.'

On Dr. Coke's tablet, erected in 1822, is the figure of a negro pointing to the doctor's favourite missionary text—'Ethiopia shall

soon stretch out her hands unto God.' A native of Ceylon is reading a Cingalese New Testament. The sun setting in the ocean reminds us how Coke's life closed on his voyage to the East.

Dr. Clarke's tablet bears an eagle, with a Hebrew and a Greek roll. He is described as 'a man of remarkable mental vigour, of almost unparalleled industry, and of extensive and varied learning. A preacher eminently evangelical, popular, and useful for more than half a century.' He died in 1832.

The granite pillars on each side of the chancel were the gift of Judge Waddy. That on the left-hand side bears a tablet at its base in memory of Dr. Waddy (1804–1876), the memory of whose subtle wit is kept alive by many racy stories. He was President in 1859, and Governor of Wesley College, Sheffield. At the base of the column on the right is a memorial to his son, Judge Waddy, K.C., 1830–1902.

Richard Watson's memorial (1781-1833), surmounted by a funeral pillar and urn, was designed by Dr. Jobson. It says: 'In him were unbounded power of imagination, a pure and correct taste, a sound and discriminating judgement, a forcible and graceful elocution, great

dignity and simplicity of manner, and a spirit eminently generous. He preached the gospel of the grace of God with an ability seldom equalled, adorned it by a holy and upright life, and illustrated and defended its vital principles in several invaluable publications.'

On the right are busts of James Calvert, one of the apostles of Fiji, and of Sir Francis Lycett (died 1880), to whom chapel building in London owes so vast a debt. Over this monument is the text, 'Them that honour Me I will honour.' On the right of the memorial to Bishop Simpson are the tablets of Thomas Jackson, Connexional Editor and afterwards Theological Tutor at Richmond, who died in 1873, in his ninetieth year, having been nearly seventy years a Methodist preacher; and the Rev. William Shaw, President in 1865, who did such service in Cape Colony and among the Kafirs. He died at Brixton in 1872.

Against the wall rests an old form on which once sat the fathers of the Foundery. The little mahogany lectern used by Wesley at his morning service at the Foundery is here. It was presented by the Rev. John and Mrs. Poulton, and is weighted with lead to keep it steady.

To the left of the chancel is the memorial to Jabez Bunting, showing his profile, and a bust of Dr. Jobson (1810–1881). Above the doorway leading to the vestry are three tablets. That nearest the chancel is in memory of John Murlin, of whom it records: 'He was always so deeply affected with his subject, that he justly acquired the name of the "weeping prophet."' He died at High Wycombe in 1799, and was laid in Wesley's grave. Next to this is the tablet of Edmund Grindrod, President in 1837, and the author of the famous *Compendium*. Furthest from the chancel is the tablet to Joseph Woolley, one of the original trustees of the chapel, who died in 1803. On the left (or north) side, and nearest to the vestry door, are marble busts of two bosom friends—Dr. Gervase Smith (1821–1875) and Dr. Punshon (1824–1881); close by is the memorial of our eminent scholar, Dr. W. F. Moulton (1835–1898), member of the New Testament Revision Committee, and first head master of the Leys School. Beside this is a life-size bust of Dr. Newton, surmounted by laurel branches. It was designed by Dr. Jobson, and erected by his ministerial brethren as a tribute to one of the greatest evangelical preachers

Methodism has had. Beneath it is a memorial brass to Alexander Munro, an attached member of the City Road congregation. Close to it is a brass that bears the name of Edward Allen, a London merchant, who was an intimate friend of Wesley's, and a liberal contributor to the building fund of the chapel. He died in 1781. His wife, who died in 1784, is also commemorated on the brass. Then we reach memorials of John Rattenbury, President and evangelist ; Joseph Fowler, father of Sir Henry Fowler ; Theophilus Lessey, President of the Conference in the Centenary year ; and Charles Prest, the first Home Missionary Secretary.

Above the side doorway leading towards the Morning Chapel, where only an eagle's eye could read it, is the tablet of Mrs. Mortimer, who is described as 'the intimate friend of the venerable John Wesley.' Her husband's tablet occupies a corresponding eminence on the opposite side.

The first memorial on the right side as you enter the chapel is that of Jacob Jones, surgeon, Finsbury Square, who was for nearly forty years a Methodist member. He died in June, 1830. Joseph Entwisle writes, in July, 1796, when at

the London Conference: 'I sleep in Dr. Coke's room to-night, but am to go to Dr. Jones's to stay during the time of Conference, with Mr. Wood.' Mr. Camplin succeeded to his practice. He married Sarah Tooth, daughter of the builder of City Road, and the unstinted hospitality of Mr. Jones's time was continued by his successor. Thomas Jackson and Dr. Dixon used to speak of visits extending over fifty years to that pleasant home. Mr. F. Ingoldby was Mr. Camplin's junior partner, and afterwards took the whole practice. Mrs. Ingoldby was grand-daughter of Mr. Tooth. She led two large classes at City Road, and her husband was treasurer of the trust.

John Mason's tablet, next to that of Dr. Jones, speaks of his work for three years as one of the Missionary Secretaries, and for thirty-seven as Book Steward, 'an office the duties of which he fulfilled with eminent skill, fidelity, and success.' He died in 1864 in his eighty-third year. He was a class-leader at City Road. Below Mr. Mason's tablet is a memorial to Henry Smith, who died in 1897. He was closely associated with City Road for more than fifty years.

Next we come to Dr. James Hamilton's

tablet, which bears an open book, with the words, 'Preaching the gospel, and healing everywhere.' 'He was a local preacher in the Wesleyan Connexion for more than sixty years. His religion was exhibited in his medical profession, in his family, in his general intercourse with society, in the sweetness and amiability of his temper, in the habitual composure and happiness of his life, and pre-eminently in his catholic spirit, which led him to love all who feared God, without distinction of sect or party. He ascribed his eminent success in his professional efforts to the favour of God in answer to prayer; and he lived and died with the abiding conviction of his own unworthiness as a sinner, and of the sufficiency of a Saviour's righteousness. He departed this life at the good old age of eighty-six, on the 22nd day of April, 1827.'

Above the memorial to Dr. Hamilton is one to a noted aristocratic saint. Lady Mary Fitzgerald, the friend of Wesley and Fletcher, was buried at City Road in 1815. When she was ninety, her gown caught fire, between nine and ten at night, and the shock and the injury she sustained caused her death next morning at six

o'clock. The tablet erected to her memory by her grandson, Lieutenant-General Fitzgerald, describes her as the daughter of John, Lord Hervey, grand-daughter of John, Earl of Bristol, and widow of John Fitzgerald, Esq. On his last visit to Twickenham, on February 20, 1791, Wesley was accompanied by his niece, Sarah Wesley, and by Miss Ritchie, who says: 'On his way thither he called on Lady Mary Fitzgerald. The conversation was truly profitable, and well became a last visit. He prayed in such a spirit and manner, as I believe her ladyship will never forget.'

The adjoining tablet is that of Lancelot Haslope, J.P., of Highbury Lodge, one of the general treasurers of the Missionary Society, and treasurer of City Road trust. The large merchant-ship indicates Mr. Haslope's business. His son and his widow are also commemorated on the same marble. Mr. Haslope had been in the army as a young man, and his commanding appearance and military bearing made him a distinguished figure at City Road. He succeeded Mr. Butterworth as treasurer of the Missionary Society, and held office from 1826 to 1837, when Thomas Farmer took office. Dr. Bunting

said, in preaching his funeral sermon at City Road: 'I bear this testimony, that it is my opinion (and perhaps no man had the opportunity of judging that I had) that, but for the unwearied kindness, and perseverance, and influence employed by Mr. Haslope in aid of the accomplishment of that object (the formation of the Missionary Society in London), it would not have been effected; at least, at that time, nor perhaps for many years afterwards.' He served on the committee of the Bible Society for more than a quarter of a century. He went to live at Selly Hall, near Worcester, in 1836, and presided at a missionary meeting in that city a fortnight before his death, on April 30, 1838.

Next to Mr. Haslope's memorial is one to the Rev. Robert Young (1796–1865), President in 1856. Above this is the tablet of Mrs. Anne Butterworth, who died in 1820; and next to it the memorial to Joseph Butterworth, M.P., who died in 1826, aged fifty-six. He was Adam Clarke's brother-in-law, and was converted under a sermon of Clarke's at Leyton, in 1796. The same evening his wife found peace whilst praying and talking with her sister, Mrs. Clarke, in Spitalfields. Mr. Butterworth was treasurer of our

Foreign Missionary Society from 1819 to 1826, and published Adam Clarke's *Commentary*. Dr. Clarke wrote the inscription on this tablet.

If you step into the gallery you see four memorial windows. That on the right side is dedicated to the memory of Francis Asbury, 1745–1816. 'He was a man exalted in character, apostolic in labours, and the pioneer bishop in American Methodism.' The window on the left is in memory of the Rev. John Waterhouse, general superintendent of our missions in Australia and Polynesia, who died March 30, 1842. His last words were: 'Missionaries, Missionaries, Missionaries.' It was erected by his son, John F. Waterhouse, Esq., of Honolulu. It represents Wesley preaching to the Indians in Georgia. The window on the right of the chancel was 'Presented by the Hon. W. E. Sanford on behalf of the Methodist Church, Canada, in memory of Egerton Ryerson, D.D., John McDougal, Senator Ferrier, and Edward Jackson.' That on the left of the chancel is a memorial to the Rev. George Thomas Perks, D.D., 1819–1877, President of the Conference and Missionary Secretary.

Two marble slabs are near this window.

That next to the chancel is in memory of John Wild Gabriel, who died in 1885. He was connected with City Road Chapel all his life, and with Radnor Street Day and Sunday Schools for more than sixty years. The other bears the name of the Rev. Richard Waddy (1769–1853), father of Dr. Waddy, and grandfather of Judge Waddy, whose memorials are below.

Near to the Canadian window, on the opposite side of the chapel, is a tablet with a medallion bust of the Rev. John Farrar, twice President of the Conference, who died in 1884, in his eighty-third year. Close by is a memorial to the Rev. Wallace McMullen, D.D., fifty-eight years a minister of our Church in Ireland. He died in 1899, in his eightieth year.

As we step out to the sacred burial-ground, the first grave of interest is that where Jabez Bunting's first wife was buried, on the south side of the chapel, in 1835. On the memorial stone are the names of her eldest daughter, Sarah, who died in infancy ; and her second daughter, Mary, who married Mr. Redfern, manager of an estate in Antigua. She died of yellow fever, three weeks after her mother, and a year after her marriage. The stone

also bears the name of Dr. Bunting's third son, Jabez, who died in 1843, at the age of twenty-seven.

By special permission of the Home Secretary, Jabez Bunting was buried here on June 22, 1858. A great company, including representative men of other Churches, met to pay him honour. Dr. Leifchild told how his friend's sermons in 1803 had awakened in many young men a passion for preaching. 'I never heard such preaching before, and I have never heard such preaching since.'

The flat stone in front of Dr. Bunting's marks the grave of Agnes Bulmer, the lady poet of Methodism, and her husband (see p. 64).

Wesley's grave behind the chapel is a sacred place. When Dean Stanley asked, 'Is this ground consecrated?' the chapel-keeper answered 'Yes.' 'By what bishop?' inquired the Dean. 'By depositing in it the bones of that man of God, John Wesley.' 'A very good answer,' replied the Dean. The inscription on his monument, erected in 1791, is in substance that which Adam Clarke wrote with a diamond on his study window in Manchester, after hearing of Wesley's death.

To the memory of
The Venerable JOHN WESLEY, A.M.,
Late Fellow of Lincoln College, Oxford.
This great light arose,
By the singular providence of God,
To enlighten these Nations,
And to revive, enforce, and defend
The pure apostolical doctrines and practices of the
Primitive Church;
Which he continued to do, both by his writings and
his labours,
For more than half a century;
And to his inexpressible joy, not only beheld
Their influence extending and their efficacy witnessed
In the hearts and lives of many thousands,
As well in the Western World as in these Kingdoms,
But also far above all human power or expectation,
Lived to see provision made,
By the singular providence of God,
For their continuance and establishment,
To the joy of future generations.
Reader! If thou art constrained to bless the instrument,
Give God the glory!
After having languished a few days,
He at length finished his course and his life together;
Gloriously triumphing over death,
March 2nd, Anno. Dom. 1791,
In the eighty-eighth year of his age.

An old lady told William Arthur when he was in the City Road circuit that she was standing by Mr. Wesley when the chapel was built. He turned to her, and said, 'I should like to be buried here, and on the morning of the resurrection rise with all my children round me.'

Wesley's sister, Mrs. Hall, the Revs. Duncan Wright, Thomas Bradshaw, and

John Richardson were laid in the same grave within a year after his death. John Murlin, Thomas Olivers, Dr. Whitehead, and Walter Griffith were afterwards buried there. The monument was restored and enlarged by the ministers in 1840, in connexion with the Centenary of Methodism, and again in 1870.

A little while before her death, Mrs. Hall called her niece, Sarah Wesley, to her side, and said: 'I have now a sensation, which convinces me that my departure is near; the heart-strings seem gently, but entirely loosened.' Just before the end, she pressed Miss Wesley's hand, and said, 'I have the assurance which I have long prayed for. Shout!' So she died, on July 12, 1791. She is said to have been 'a perfect transcript in intelligence, temper, feature, and manners' of her brother John.

Dr. Whitehead was buried in Wesley's grave on March 4, 1804, and his funeral sermon preached by Joseph Benson.

The Rev. Walter Griffith, the eighth and last preacher laid to rest in Wesley's grave, was buried there in February, 1826. The outer oak coffin in which Wesley lay was decayed, and the leaden coffin had sunk at the feet through the pressure of

other coffins. It was put into a plain and neat sarcophagus of Portland stone, prepared under the direction of Mr. Haslope, with a portrait of Wesley enclosed under glass on the lid. Then the eight coffins were re-arranged, and the tomb sealed up. The inscription on the leaden coffin was :

JOHANNES WESLEY, A.M.,
Olim Soc. Coll. Lin., Oxon,
Ob. 2do. Die Martii, 1791.
An. Aet. 88.

Samuel Bradburn was buried close by on August 2, 1816, and his widow, who, as Miss Cooke, is said to have suggested to Robert Raikes the plan of Sunday-school teaching, was laid beside him in 1834.

Peter Jaco, who died in 1781, was the first Methodist preacher buried at City Road. He was a Cornishman, who helped his father in the pilchard fishery before he became a preacher. A mural tablet was erected to his memory, with a verse on it from Charles Wesley's fertile pen :

Fisher of men, ordained by Christ alone,
Immortal souls he for his Saviour won ;
With loving faith and calmly patient zeal,
Performed and suffered the Redeemer's will ;
Steadfast in all the storms of life remained,
And in the good old ship the haven gained.

The tablet fell down in the spring of 1870 and was broken to pieces.

Thomas Rutherford was buried here in 806. He it was who had once to confess hat he did not know the name of a gentle- nan's seat near Glasgow which he had often passed. Thereupon Wesley administered hat happy rebuke : 'When I can learn nothing else, I like to learn the names of nouses and villages as I pass them.' He vas one of the City Road ministers in 803, when Dr. Bunting came to London is a young man. His brother-in-law, the Rev. Henry Moore, Wesley's friend and executor, was buried near him on May 6, 1844, at the age of ninety-three. Moore's irst wife, Miss Ann Young, of Coleraine, and his second wife, Miss Hind, were both buried here. The Revs. Peard Dickenson, George Cubitt and George Whitfield, Wesley's Book Steward, and others were laid to rest on the north side of the graveyard.

Theophilus Lessey, President in the Centenary year, who died of consumption n 1841, rests close by ; and John Gaulter, vhose customary petition in his opening prayer at City Road was long remem- bered : 'Correct our errors, reform our vices, and turn our habitudes to virtue.' William Jenkins is also buried here. He was a well-known preacher, who was

obliged to retire in 1810, after twenty-two years' service, and became the Methodist architect of London. He designed Great Queen Street, Hinde Street, Chelsea, Lambeth, Southwark, and King's Cross chapels. King George III. once went with him, at his own desire, to a Methodist class-meeting. Mr. Jenkins was a close friend of Dr. Clarke.

Thomas Rankin, whom Wesley sent out to America in 1773, and who presided over the first Methodist Conference in that country, when there were about a thousand members, sleeps peacefully in the graveyard. He stayed in America till 1778, and was then appointed to London, where he married Mrs. Bradshaw. Wesley left him and Mr. Whitfield executors for his printing types, presses, &c. Wesley requested him to sit for his portrait, with a view to its publication in the *Magazine*. He was not enamoured with those that had already appeared, and stipulated that he should be allowed to select his own artist. He chose Mr. Holloway, who had executed the portrait of Adam Clarke. Clarke says: 'Mr. Rankin had a good deal of sedate majesty about him; every feature was enlarged, from the chin upwards, swelling with apparent import-

ance, even to the eye itself, which was unusually full.' When Wesley saw it, he rubbed his hands: 'Well, well, Tommy, I think it will do, do very well. I think it only wants a pair of whiskers to make a noble Saracen of you.' He died at Shoreditch in 1810, and Joseph Benson preached his funeral sermon at City Road.

Charles Atmore, President of the Conference in 1811, whose *Memorial* of the Early Methodist Preachers has been a quarry for subsequent writers, was buried here in 1826. He lived to bring sinners to Christ. It is said that more than six hundred members were added to the Methodist societies through his labours.

Adam Clarke was buried at City Road on August 29, 1832, in the grave near to that of Wesley. His wife was laid beside him in 1836, and his eldest son, who was in the Heralds College, in 1840. The inscription on the stone is almost indecipherable. A burning candle is at the top, with the motto, *Auditor serviens consumor*—'I am a disciple consumed in serving others.' Richard Watson's stately tomb is close to Clarke's. Against the outer wall of the vestry is a list of all the preachers buried in the ground.

John Bakewell, the Greenwich school-

master, to whom we owe 'Hail, Thou once despisèd Jesus,' was buried at City Road in 1819, at the age of ninety-eight. He is also linked to another great hymn, for at his house in Westminster, in 1772, Thomas Olivers wrote 'The God of Abraham praise.'

Joshua Caldecott, another notable City Road Methodist, is buried in the graveyard. John Gaulter looked on his house as a home for a quarter of a century. Caldecott's daughter Mary married Thomas Chubb, who was born at Taunton, and became an active member of the City Road choir, which held its practice in his house. Dr. Osborn's wife was his daughter; and his grandson is the Rev. Theophilus Chubb, who has rendered such service to Methodism in South Africa.

There are several graves in the basement under the chapel. These were closed up in 1880. In the brick vaults at the south-west corner of the chapel many notable City Road Methodists are buried. Here lies Thomas Greenwood, whose father, Mr. Charles Greenwood, was an upholsterer in Rood Lane and Fenchurch Street. Fletcher stayed with this family when his health broke down. Wesley

often found a few days' quiet for his writing or other work in this hospitable home.

Fletcher was a member at the Foundery, and a ticket of his was given to Mr. G. J. Stevenson by one of the Greenwood family. Wesley says, February 21, 1783 : 'To-day Charles Greenwood went to rest. He had been a melancholy man all his days, full of doubts and fears, and continually writing bitter things against himself. When he was first taken ill he said he should die, and was miserable through fear of death. But two days before he died the clouds dispersed, and he was unspeakably happy, telling his friends, "God has revealed to me things it is impossible for man to utter." Just when he died, such glory filled the room that it seemed to be like a little heaven ; none could grieve or shed a tear, but all present appeared to be partakers of his joy.'

The memorial to the Rev. E. E. Jenkins, LL.D., was unveiled on May 11, 1906.

A high wall protected the graveyard until 1876, when the present railings and gate were erected. 5,482 burials were registered here between 1779 and 1858.

CHAPTER VIII

WESLEY'S HOUSE

Wesley's house on the south side of the chapel is a plain brick building with four storeys and a basement. Wesley entered on possession of it as one who felt himself a pilgrim and a stranger. On October 9, 1779, he writes: 'This night I lodged in the new house at London. How many more nights have I to spend here?' Mrs. Bradburn, who lived with him for two years, said that his morning salutation, uttered with great cheerfulness, was, 'Sophy, live to-day.'

A modest effort at adornment is chronicled in the stewards' books for February, 1787, when three shillings and sixpence was paid for two trees to plant in front of the dwelling-house.

In 1784 two or three men broke into Wesley's house through the kitchen window, at three o'clock one morning. In the parlour they burst open Henry Moore's

WESLEY'S HOUSE AND SUSANNA WESLEY'S MONUMENT.

bureau, where they found two or three pounds. Wesley had prevented him from leaving £70 there the previous night. The robbers got some silver spoons out of the cupboard. At this moment the alarm, which Mr. Moore had by mistake set for half-past three instead of four, went off with a thundering noise, and the thieves fled. The loss was scarcely £6.

On Sunday, December 9th, 1789, Wesley says in his *Journal*, 'I went down at half-hour past five this morning, but found no preacher in the chapel, though we had three or four in the house. So I preached myself. Afterwards, inquiring why none of my family attended the morning preaching, I was answered, 'Because they sat up too late.' I resolved to put a stop to this; and therefore ordered that (1) every one under my roof should go to bed at nine; that (2) every one might attend the morning preaching; and so they have done ever since.'

The links between this house and the poet of Methodism were very close. Henry Moore says that Charles Wesley's little horse, grey with age, was sent every morning from the Foundery to Chesterfield Street. 'Not unfrequently he has come to our house in the City Road, and, having

left the pony in the garden in front, he would enter, crying out, "Pen and ink! pen and ink!"' These being supplied, he wrote the hymn he had been composing. When this was done, he would look round on those present, and salute them with much kindness, ask after their health, give out a short hymn, and thus put all in mind of eternity.' He was fond upon these occasions of giving out the lines :

> There all the ship's company meet,
> Who sailed with the Saviour beneath;
> With shouting each other they greet,
> And triumph o'er trouble and death:
> The voyage of life's at an end,
> The mortal affliction is past;
> The age that in heaven they spend
> For ever and ever shall last.

Charles Wesley spent much time in visiting the prisoners at Newgate. He used to read to his friends at the preacher's house the hymns written for the prisoners. Then all fell on their knees to plead for the salvation of these outcasts. As soon as they rose he would say, 'Can you *believe?*' When they replied, 'Yes, sir,' he would flourish his hand above his head, and cry, 'We shall have them all!' Then he hastened to the cells with his message of mercy. Henry Moore once went with him when he preached the 'condemned

sermon.' 'I witnessed with feelings which I cannot describe the gracious tenderness of his heart. I saw the advantage of proclaiming the gospel to those who knew they were soon to die, and who felt that they had greatly sinned.'

In March, 1789, John Howard came to City Road with his last quarto, *An Account of the Principal Lazarettos in Europe*, under his arm, which he wished to present to Mr. Wesley. His friend had gone to Bath, but the great philanthropist stayed for more than an hour with Henry Moore and his wife. He spoke of the deep impression made on his mind by a sermon of Wesley's from the text 'Whatsoever thy hand findeth to do, do it with thy might,' &c. (Eccles. ix. 10). Then he left a farewell message: 'Present my love and respects to Mr. Wesley; tell him I had hoped to have seen him once more: perhaps we may meet again in this world; but, if not, we shall meet, I trust, in a better.' That visit still seems to throw a halo round the house. 'We hung upon his lips delighted: such a picture of love, simplicity, and cheerfulness we have seldom seen.'

The house is sacred as the scene of John Wesley's closing hours. On Friday,

February 25, 1791, he came back from Leatherhead and Balham to die. Towards the end, as we learn from a letter of Miss Ritchie's, the gate into City Road was locked to prevent noise. Wesley had gloried in the fact that the Methodists die well. He put a postscript to his letter to Lady Maxwell on May 3, 1777, 'I hear Sister Gow is gone hence. Did she go in triumph, or only in peace?' Wesley went home in triumph. The last night on earth the veil seemed to be lifted. His oft-repeated 'I'll praise—I'll praise' was the music of heaven begun on earth. On the morning of March 2, 1791, a few minutes before ten, the Apostle of England passed, without a lingering groan, to his home above, as Joseph Bradford repeated: 'Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and this heir of glory shall come in.' His friends stood around his bed and sang:

> Waiting to receive thy spirit,
> Lo! the Saviour stands above,
> Shows the purchase of His merit,
> Reaches out the crown of love.

In the unhappy controversy that arose about Wesley's MSS., nineteen of the City Road trustees took the part of Dr. White-

head, only five supported Dr. Coke and Henry Moore. The majority levied a rent of £50 on the preachers' house, and £50 on the Book-Room, which was carried on under the Morning Chapel. A lawyer and a broker were brought into Wesley's house to take an inventory of his furniture. These troubles continued to disturb the peace of the London Society for some time after Wesley's death. In 1797, when Dr. Whitehead had finished his *Life* of Wesley, he brought the documents he had used to City Road, and gave them to Mr. Pawson, then superintendent. No sooner did he get 'these diversified papers of Mr. Wesley's into his hands, than he took a hasty view of them, and was proceeding to destroy every paper of any literary interest, when Mr. Moore, learning the fact, immediately wrote from Bath, expostulating with him upon the subject, and demanding, by virtue of his trust, all the papers not already consigned to the flames, or otherwise destroyed by Mr. Pawson's rash and injudicious hand. Among other things in the library of the City Road house, Mr. Pawson had taken and destroyed a fine quarto edition of Shakespeare's plays, which had been presented to Mr. Wesley by a gentleman in

Dublin, the margin of which was filled with critical notes by Mr. Wesley himself, judging them, and the work itself, as among the things which tended not to edification.' That is Henry Moore's account of a piece of vandalism which we find it hard to forgive.

When Jabez Bunting came to London in 1803, he wrote to his mother in Manchester: 'Our situation at the City Road chapel is exceedingly pleasant, open, and airy, and perhaps more likely to be favourable to health than most that could be found in or about London. I am particularly pleased with my own apartments. Besides an excellent lodging-room, there is an adjoining study, very pleasant and retired, and well furnished with proper cupboards for the reception of books. In these respects I never was so conveniently and comfortably circumstanced before.'

He says, 'I find that the bed which now stands in my room is that formerly occupied by Mr. Wesley, when he was in London, and on which he finished his triumphant course. This circumstance, small as it is, affords to me, who am "*a bigoted Methodist*," considerable pleasure. I feel it an honour, of which I am un-

worthy, to be Mr. Wesley's successor in anything.'

In those days a meeting of preachers was held at City Road every Saturday 'to fix the plans of the ensuing week, to transact the incidental business of our own circuit, and to give advice to any preachers from the country who choose to apply for it.' On the Sunday morning, after the seven o'clock service, Dr. Bunting tells us, 'several travelling and a great number of local preachers breakfasted together, according to custom; and after consultation and prayer, we all proceeded to our respective appointments.'

Dr. Bunting gives an amusing account of the way in which, on September 21, 1803, he found the doors of Wesley's house 'so variously and so curiously locked, barred, and chained, that I could not, for the life of me, open any one of them. In order to save my character and credit, I called through the gates to Dr. Hamilton, who was waiting my appearance, and desired him to begin the service. At length the servant came down, and set me at liberty. I began preaching to eight persons, and, when I concluded, could muster only thirteen.' He had the same number a week later. 'This seems to be the *ne plus*

ultra, beyond which the attraction of my morning eloquence cannot avail.' His superintendent took the service one morning each week, but the other travelling preachers would not attend : 'So that is the tax which *we* have to pay, for living in the Episcopal Palace, and occupying head quarters.'

Joseph Entwisle moved to City Road from Bow Street in 1816. He says, 'It is agreeable to my feelings to occupy the house in which Mr. Wesley lived, and to sleep in the room in which he died. In these circumstances I find additional reasons for watchfulness, diligence, faithfulness, and zeal ; and I resolve, through the divine blessing, to employ all my time, and exert all my strength of body and mind, in that blessed work in which I am engaged. In this solemn place—Mr. Wesley's study—and with his portrait, at full length, preaching to me, I do pledge myself to the service of God and His people.

Jesus, confirm my heart's desire
To work, and speak, and think for Thee.'

In May, 1825, he stayed with Henry Moore in the same house, and refers to a visit from Dr. Tholuck, professor of theology in the University of Berlin, who

breakfasted with them. He gave an account of 'a great work of God in Berlin, Pomerania, and Weimar, which originated in the reading of Mr. Wesley's sermons, copies of which were presented to two Prussian clergymen at our Conference in London, in 1816. These sermons have been read with avidity, and many have been brought to God in consequence. The work appears to be carried on much in the same way as among the Methodists. The professor has a commission to procure all our standard works. I hope these will be presented to him by the Book Committee.'

When Richard Watson was minister at City Road in 1829-32, he introduced some question of theology at the local preachers' breakfast; and, after others had spoken, he summed up in a most instructive and helpful way. He often spoke of the local preachers with great esteem, and their attachment to him was very deep. He told the City Road people, in his farewell address, that their regular attendance at their classes and other means of grace, 'which he had been accustomed to witness from his own dwelling adjoining the chapel, had conveyed to his mind the most pleasing thoughts and emotions.'

Then he gave out: 'Come, let us join our friends above,' and closed his ministry at City Road with a prayer remarkable for its power and importunity.

Dr. Benjamin Gregory spent a morning with Joseph Fowler in Wesley's house at City Road three weeks before his death. Mr. Fowler lay languidly on the sofa, and unbosomed himself with touching frankness to his young friend. He said that all his life he had 'shrunk with even more than ordinary repugnance from the physical experience and the spiritual solemnity of dying, but he trusted that the Master's grace would be sufficient for him.' He quoted with great feeling Bunyan's lovely description of the way Standfast crossed the river. Dr. Gregory says 'it was inexpressibly touching as he thus in half soliloquy rehearsed a favourite passage of the mighty theologian who lay at rest within an eye-sweep of the window by the side of which I sat. It seemed like the tranquillizing whisper of a strong but peaceful Jordan as it rippled through the valley.'

It is not certain in which room Wesley died. The accepted opinion is that it was the back room on the first floor. Sir Henry Fowler, however, states that the

universal tradition when he lived there as a boy was that Wesley died in the front room on the first floor, which had been his sitting-room. Mr. Fowler's father knew one person who had been at the death-bed scene. The front room is 16 feet 10 inches by 13 feet 9 inches, and has three windows looking over to Bunhill Fields. The bedstead passed into the possession of Dr. Bunting, but we do not know what became of it. A bedstead said to be Wesley's was sold at Christie's in 1904 for 140 guineas. It was Elizabethan carved oak, with terminal figures and much floral ornamentation, and inlaid with arabesque foliage in marqueteries of coloured woods. The room behind was Wesley's study, where, Henry Moore says, he never observed a book misplaced or a scrap of paper left unheeded. Opening out of it is the little chamber, 8 feet 2 inches by 6 feet 9 inches, which, tradition says, Wesley used as a prayer-room. A notice to that effect is seen in the room. When the Foundery was being repaired, he said, 'A room six feet square is enough for me night and day.' The furniture in these rooms was used by Wesley.

These rooms now form a Methodist museum. Wesley's eight-day 'grand-

father' clock, made by a Protestant refugee from the Continent, who settled in Long Acre, stands on the landing. His mahogany bookcase, with glass door, is on the right as you enter the room. It contains a complete set of the *Arminian Magazine*. Several portraits of Wesley, his mother, his grandfather, the first John Westley, hang on the walls. Pictures of the Holy Club, the Epworth Fire, and the Foundery are here; also Wesley's study chair and candlestick, his Conference chair, covered with red velvet. His teapot, said to have been presented to him by Josiah Wedgwood, is under a glass case. An American visitor offered £2,000 for it at the time when the Rev. Richard Roberts was living in the house. The Rev. C. Burbridge says: 'Close by is Charles Wesley's hymn-book, with six hymns in his own handwriting, and an old lovefeast cup used by the early Methodists. In the middle of the room is a glass case standing on a table that came from the Foundery, and containing many objects of interest. Amongst them is a needle-case, worked by Susanna Wesley; some old class tickets, dated 1758; the last pen with which Wesley wrote on his dying bed; a pewter candle-

stick used by him in his bedroom ; specimens of his cheap hymn-books ; and a copy of the document Wesley gave to Dr. Coke when he ordained him general superintendent and sent him to America to organize the Methodists there. There are also copies of the documents Wesley gave to two of the preachers whom he ordained to administer the sacraments in England.'[1] The tombstone of Susanna Wesley, erected in Bunhill Fields in 1828, is here.

The back room was Wesley's bedroom, and in it many think he died. Claxton's picture of the death-bed scene now hangs over the mantelpiece. On the wall is a glass case containing fifteen of Wesley's letters, and above is a print of the Epworth churchyard services. To the left of the door is his beautiful bureau. His will says : 'Any money found in the bureau or in my pockets at my death is to be given to four old people,' whose names follow. There is a most ingenious secret drawer, in which Wesley is said to have kept his money for charity. Pictures of West Street Chapel, his other chief London centre, and of his mother's funeral and a

[1] *Mecca of Methodism* (1s, net, Charles H. Kelly).

visit he paid to her tomb, are also in this room.

On November 10, 1898, Wesley's house was opened as a museum and home for Christian workers. The Wilson Street trustees handed over £5,000 as an endowment for its permanent maintenance; £1,500 was spent in repairs and furnishing. Mr. Westerdale won another triumph in raising funds for the work; and a memorial volume, *Wesley's House*, was issued, which has abiding interest for every lover of Methodism.

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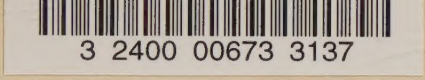
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